THE

BRITISH TREASURY;

BEING

CABINET the First

Of our GREEK and ROMAN

ANTIQUITIES

OF ALL SORTS.

Never before Printed.

Drawn, Engraven, and Deſcrib'd by

NICHOLAS HAYM, a *Roman.*

VOL. I.

LONDON: Printed in the Year MDCCXIX.

NOTE

ON THE

ANTIQUITIES

OF THE

BRITISH TREASURY.

BEING

A CATALOGUE OF THE

DONATIONS

MADE TO THE

MUSEUM

OF

SIR ANTONIO PANIZZI,

Late Principal Librarian.

LONDON:

PRINTED BY WILLIAM CLOWES AND SONS, LIMITED,

STAMFORD STREET AND CHARING CROSS.

1869.

THE

PREFACE.

AS I do not write this Preface in order to praiſe the Study of Medals, or to inſtruct the Reader in the Knowledge of them, both becauſe there are already ſeveral Volumes publiſhed of this kind, and thoſe by Men of the greateſt Proficiency in this Art; ſo I ſhall content my ſelf in this place, to let the Reader know the Reaſon why I undertake this Work, how I intend to carry it on, and the End I propoſe in it, with other things that have relation to it.

Firſt then, what principally inclined me to undertake this Work, was a natural Genius to it, which grew up with me from my Infancy at *Rome*, my native Country; and as that City abounds with the Remains of *Latin* and *Greek* Antiquities, as well as the choiceſt modern ones, ſo when I had accuſtomed my ſelf ſome time to this curious Study, I found my Inclination to it increaſe in proportion as my Knowledge improved. But knowing my Circumſtances would not allow me to be at the Expence of a proper Collection of Medals, I endeavoured to come to the underſtanding of them with the beſt Convenience I could; and therefore when my Profeſſion of Muſick here in *London* gave me Leiſure, I began, by means of ſome Knowledge I have in Drawing, to delineate all the good ones I could any where meet with, that by their Copies I might gain the ſame Judgment concerning them, which the Originals themſelves could give me.

Having made ſome Sketches, which my Friends, who underſtood this Art, were pleaſed to approve of, I then with greater Eagerneſs was deſirous to proceed farther, and therefore endeavoured to etch ſome; and tho' at firſt I was perfectly ignorant of the true manner, as not having ſeen any Body do it, yet when with great Induſtry I had

applied my ſelf to it, I began to entertain Hopes I might improve it to be of farther uſe to me.

Foraſmuch then as the Knowledge of Medals has been the favourite Study of all Parts of *Europe*, and ſeeing it has been in ſo great Eſteem from the Time of *Trajan* the Emperor, that the ancient Images of their illuſtrious Men, which we ſee ſtampt upon their Coins, have been as carefully treaſured up, as their moſt precious Jewels, according to *Suetonius*, who thus ſpeaks of *Auguſtus*: *Thurinum cognominatum ſatis certa probatione tradiderim, nactus puerilem imaguncu-lam ejus æream veteram, ferreis ac pene jam exoleſcentibus literis, hoc nomine inſcriptam: quæ dono a me Principi data, inter cubiculares colitur.* By which Words we may clearly diſtinguiſh, that *Suetonius* has made the ſame uſe of this Image of *Auguſtus*, which we now do of Medals, to correct, explain, and give Authority to Hiſtory. This is the Reaſon why they are ſo much admired by Kings, Princes, and all Men of Letters, and that for theſe two hundred Years paſt (*Bembus* and *Sadoletus* being the firſt that diſcovered their advantagious uſes) moſt Men of Learning have been curiouſly fond of making Collections of them: And hence it is ſo many Books have been already publiſhed concerning the Cabinets of *Italy*, *France*, *Germany*, *Holland*, *Flanders*, and other Parts. *England* alone remained unſearched by Antiquaries, or, to ſpeak more properly, the hidden Treaſures of this happy Iſland have never yet been made publick: This Conſideration induced me to examine ſome of the moſt celebrated Cabinets in *London*; amongſt theſe I found a great Number of Medals utterly unknown by thoſe who treated of that Subject, with many other things either not inſerted in any Catalogue, or but very imperfectly, *viz.* ſeveral Braſs Statues, Gems, Intaglias, Buſts of Marble, Idols, Urns, Inſcriptions, *&c.* which for Brevity's ſake I ſhall paſs over, and that becauſe there are ſo many, that are able to furniſh whole Volumes, which may be of uſe to Antiquaries, and all the Republick of Letters.

This Reflection incourag'd me with the utmoſt Application to draw, etch, deſcribe, and print theſe Volumes, beginning with Medals; and I think I may with Reaſon call the whole Work THE BRITISH TREASURY, ſince nothing will be taken notice of, but what is to be found in this Kingdom.

But before I would venture to go very far in a Work of this Nature, I thought it neceſſary to conſult my late Lord *Halliſax*, whom I had the Honour to ſerve, with an annual Penſion; a Nobleman whoſe Birth, as well as moſt lively Wit and ſolid Judgment, entitled him to the principal Imployments at Court; one whoſe diſtinguiſhing Judgment was always courted by the Learned, in what concerned either their Poetical or Political Performances. To this *Mecænas* of Arts

and

and Sciences, I beg'd Leave with Humility to expreſs my Ideas, and with Pleaſure I found, he ſeemed to approve not only of my Deſign; but as he always conſulted, like a true Patriot, the Glory of his Country, he could not bear that ſo many Rarities, which tend both to the Honour of this Kingdom, and to the Improvement of Learning in it, ſhould lye as it were dormant; and therefore he laid his ſtrict Commands upon me to continue what I had begun, promiſing me Aſſiſtance and Protection till the Whole ſhould be finiſhed. But here, alas! Death, envious of my good Fortune, ſoon bereaves me of my Patron; a Loſs the more to be lamented by me, in that it left me but ſmall Hopes of ever regaining ſo good a Maſter; a Loſs which I may juſtly ſay would have been inſupportable to me, had not Providence ſoon after placed me in the Family of the good and generous Earl of *Carnarvan*; where, tho' his Lordſhip's Kindneſs to me does not make me forget the Obligations I owe to the Memory of my deceaſed Lord, yet ſo many freſh ones are and have been confer'd upon me, that I ſhall never forget the preſent ones.

The *Britiſh* Treaſury of *Greek* and *Latin* Antiquities is divided into four Parts, called Cabinets.

The Firſt, *Il Nummario*, contains all the Medals that are to be found in the Cabinets of *England*, and will make three good Volumes, or more; of which this is the firſt, and concerning which I ſhall ſpeak more hereafter.

The Second, *Il Gemmario*, will contain all the ancient Gems, vulgarly called *Intaglias*. I am not at preſent able to make an exact Judgment of their preciſe Quantity, as not having ſufficiently examined what is ſtrictly neceſſary to compleat this Part.

The Third, *Il Statuario*, will contain the ancient Statues of Marble and Braſs, with the antique Buſts.

The Fourth, and Laſt, being Miſcellaneous, will include Weights, Rings, Utenſils for Sacrifices, Lamps, Urns, Inſcriptions, *&c.* of which Care ſhall be taken that none ſhall be inſerted that have ever been publiſhed before; and even of theſe I ſhall chuſe only ſuch as are moſt conſiderable, being unwilling to carry on this Work any farther than what may be uſeful, or worthy of being known; the Whole to be illuſtrated with ſhort, exact, and particular Annotations.

I ſhall now ſpeak concerning the *Nummario*, which is the firſt that comes out.

Each Volume begins with the *Grecian* Medals of Kings, Heroes, Cities, *&c.* after theſe will follow the Conſular ones, and then the Imperial both *Greek* and *Latin*, never yet printed, beginning with *Julius Cæſar*, and deſcending lower than the Empire of *Juſtinian*; the Whole being reduced to an exact Chronological Order.

Now,

Now, the better to effect this, I am obliged to make each Volume a Supplement to the other, it being impoſſible to carry on an exact Chronological Series of all the Medals in each Book, becauſe they are ſo very variouſly diſpoſed of in different Parts of the Kingdom; for indeed if ſo, I muſt have been obliged to have engraven all the Medals in *England*, before I could have printed as much as one Volume: But this would have ill agreed with the preſſing Inſtances of my Friends, who continually have urged me to commit the Work to the Preſs; nor would it better ſatisfy thoſe who have contributed towards the Expence of this Undertaking, becauſe they are not a little inclinable to think their Money ill laid out, when they muſt wait ſo long before any Part of it comes into their Hands. Hence it is I am forced to put out this Volume in an Order leſs exact than I propoſed at firſt; however this unavoidable Defect will be ſufficiently ſupplied in the third, in which I ſhall make a Table of all the Medals contained in each Volume in ſo juſt a Chronological Order, that an eaſy Recourſe may be had to the Pages of every Book where the Medals are to be found: And I am ſure, whoever is acquainted with *England*, muſt pardon this Method of mine, ſince it is cauſed not ſo much by my own Fault, as meer Neceſſity, ſeeing the Cabinets are lodged in Places ſo very diſtant from one another, and ſeeing the Medals are moſtly in the Hands of Perſons engaged in Buſineſs of the greateſt Importance, which to my very great Inconvenience will not ſuffer them to attend my Enquiries, tho' otherwiſe moſt heartily diſpoſed to it.

A greater Confuſion had ſtill aroſe, and the Chronological Order had been leſs obſerved, had I printed each Cabinet by it ſelf. But what need I fear? has not the learned *Begerus* done the ſame thing in his Treaſure of *Brandenburgh?* nay more, has he not intermixt *Intaglias*, Statues, Medals, and other things in his three Volumes in Folio? tho' it was much eaſier for him than me to have kept a regular order, becauſe he deſcribes but two Cabinets in all, *viz.* that of the Elector *Palatine*, which was firſt printed by it ſelf, to which he afterwards added the other of the Elector of *Brandenburgh*; whereas I undertake all the Cabinets of this great Kingdom. Now *Begerus* had the Applauſe of all the Virtuoſi, nor have I met with ſo much as one who has blamed his Method.

I muſt intreat the Reader to obſerve, that tho' my Manner of Drawing and Engraving may not ſeem, at firſt Sight, to be well deſign'd, and contain ſo much Beauty as is to be met with in Books of this Nature; yet this is a thing not to be deſpiſed, ſeeing judicious Antiquaries will find it to be rather Deſign than Imperfection.

For when I ſee the Engraving of the *Areſcottanean* Cabinet, the Medallions of the King of *France*, and many others, it concerns me very

very much I cannot discover what Mettal or what Bigness the Medal is of, whether it be well preserved, well or indifferently done: And indeed, tho' the Engraving be very neat, and carries some Resemblance in the Heads, yet I can't but think it a Fault, when I perceive the Workmanship for a long Series continued the same; and to speak the Truth, I find no greater Improvement from these, than what I gain from reading an imperfect Catalogue of them. And certainly there arises less Inconvenience, and much greater Instruction, from the Lists of *Conte Mezzabarba*, the *Grecian* and *Latin* Medals of Dr. *Vaillant*, the Catalogue of the Queen of *Sweden*, and many others of the same Nature, where few or none are engraven, than from those Books; whose beautiful Engravings are therefore blameable, because they prevent our making a true Judgment of them.

In order to avoid this Inconvenience, I was willing to express not only the Quality of the Workmanship as well as I could, but even to give the Medals their real Marks, such as their Cracks, Corrodings, Bracks in the Letters, and other Mischances which Time and Accident have caused in them; and which, tho' they render the Engraving less beautiful, are however good Arguments to the Judicious of their being true ones. And as this is a thing that has never yet been done, so it can't but be of great use.

Fable indeed delights and pleases Mens Fancies, but this is not to be compar'd to the Advantage which arises from true History: I hope the Publick will do me this Justice, to esteem mine the true and faithful History, whilst they view those, whose Engravings are only to be admired for their Neatness, as fabulous Ornaments; and tho' this Book of mine may want Eloquence in Expression, I am sure it is sincere in telling Truth. I hope likewise the Publick will excuse me where I may appear deficient, and receive kindly what is good in it, the Art of Drawing and Engraving not having been my Profession; and if I had employed an Artist, I should have publish'd a Book only like many others already printed, but not according to my first Design.

I have endeavoured to make the Heads as like as possible; and I am told by those who have seen the Originals, that I have succeeded tolerably well in my Copying. Hence it was I undertook to engrave the Series of the Kings of *Syria*, which I took from several Cabinets, because when I had compared the Medals with the Engravings of Dr. *Vaillant*, I scarcely found above three or four Heads at most that had a just Likeness: And indeed I could hardly please my self at first with my own Performance, seeing the Work is of such extraordinary Beauty, as makes it extreamly difficult exactly to copy it.

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The Reader will find the Reaſon to be very natural, why the Heads of the *Roman* Emperors, ſtamp'd on the *Greek* Medals, bear but a ſmall Likeneſs, when he conſiders all the Arts in *Greece*, at that Time, were very much declined; and indeed, there are very ſeldom any Medals of the Emperors which have been ſtruck in *Greece* that are tolerably well done. Now if the Judicious allow that theſe Medals are more eſteemed on the Account of Inſtruction than Workmanſhip, I hope it will not be blameable in me if I have copy'd the Originals as exactly as poſſible, without making any manner of Improvement in the Likeneſs: However, that I might ſatisfy thoſe who are curious in Phyſiognomy, I have added to ſome of theſe a *Latin* Head, which is allowed by every Body to have a juſt Reſemblance, that they may be able to diſtinguiſh wherein the *Greek* ones are defective.

I ſhall avoid as much as I can in my Notes any extravagant Conjectures, propoſing to make no Reflection at all, rather than tire the Reader with idle Conceits. I ſhall avoid likewiſe all ſuperfluous Quotations, being unwilling to produce any other than thoſe which with Brevity, as well as Authority, will ſtrengthen and prove the Matter of Fact. Nor ſhall I deliver my Opinions with any Preſumption, but ſhall leave to every Body the Liberty of correcting and explaining what he has better Authority for than my ſelf, being contented to open the Way to every Body's better Enquiries; and if I may ſeem tedious in explaining ſome Medals, it will only be where it is impoſſible to help it; and when I meet with any Word, Name, Hiſtory, *&c.* that has been explained by others, I ſhall only refer to the Place where it may be found, without ſetting down the Paſſage, as others have done; chuſing rather to imitate the Brevity of Dr. *Vaillant*, than the profound and abounding Learning of Baron *Spanheim*, *Triſtan* of St. *Amant*, and others.

As to ſome other Medals, which I was not capable to explain to my Mind, I have only given a Deſcription of them, leaving the reſt to the Learned; and if they find any Explication of them, or can correct me in what I have ſaid in reſpect of any others, I heartily beg the Favour of them to ſend their Reflections to me; and when the whole Work is compleat, I'll print them which are worth publiſhing in a Volume by themſelves.

The Reader will find added to my Reflections ſeveral Obſervations of very learned Gentlemen, as well upon thoſe Medals which they have given me, as on others which for their own Pleaſure, and to aſſiſt me in this Work, they have made with very great Exactneſs. Theſe I hope will give Satisfaction to the Reader, as I am ſure they do Honour to this Work.

Being

Being unwilling to aſcribe any Reputation to my ſelf, which belongs to others, I have added a Mark of Diſtinction to each, whereby you may ſee whoſe Obſervation it is. And here I muſt declare my ſelf very happy in the Friendſhip I have with the learned Mr. *Maſſon*, who has aſſiſted me with ſeveral curious Obſervations, which for theſe many Years he has made upon ancient Coins in his frequent Travels, being fully acquainted with almoſt all the Cabinets of *Europe*, and particularly thoſe here in *England*. His Obſervations have confirmed me in the Opinion, that this Kingdom, more than any other Country, abounds with a great Quantity of very rare and unknown Medals.

I muſt not forget to mention, that I have received likewiſe very great Aſſiſtance from Signor *Benedetti*, which indeed has been ſo much the greater to me, in that he is a Gentleman without doubt of the moſt diſcerning Judgment in this kind of Study. 'Twas he firſt cauſed me to undertake this Work, and to him I owe the Deſign, and other Favours which his Modeſty will not allow me to touch upon.

I hope the Method I take in deſcribing the Medals will not be unacceptable to the Publick, wherein I preſume no Body before me has been more exact; for I do not only deſcribe the Bigneſs, as well as Thickneſs, the Quality of the Metal, the Varniſh with which it is cover'd, the Goodneſs, Perfection, or Imperfection of the Work; but I declare too, when any of the Learned in this way miſtruſt a Medal's being true; if the Generality agree as to the Genuineſs of a Medal, and that one only is ſuſpicious of it, I ask Leave to ſet down his Reaſons. When you meet with any Medals without any Reflections made upon them, you may be ſure all the Learned agree upon their being true ones. It would have tended very much to the Advantage of Learning, if *Strada*, *Triſtan*, *Golzius*, *Begerus* and others had done the ſame thing, becauſe then ſome of the Medals which are in their Books, and which no Body elſe have ever been ſo fortunate as to ſee, would not have been ſuſpected for ſpurious.

I muſt now ſhew the Method I take in collecting the Medals out of the Cabinets. And firſt I ſhall only take Notice of them which have never yet been printed, and which are neither to be found in the Index of Count *Mezzabarba*, nor in thoſe of the Conſular Families of the *Greeks*, and the Colonies of Dr. *Vaillant*, nor yet in his *Ptolemies* of *Egypt* and Kings of *Syria*; theſe being the moſt general and compleat Indexes yet extant: I only engrave and deſcribe thoſe that are moſt conſiderable, and catalogue the reſt under thoſe Emperors to whoſe Times they belong, that they may ſerve for a Supplement to the aforeſaid Indexes, if ever they are reprinted.

In the ſecond Place, I include thoſe Medals which are obſerved but by few; thoſe which do not juſtly reſemble the Heads they would repreſent; thoſe that are imperfect on the Reverſe; and ſuch concerning

which I differ in Opinion from thoſe who have writ of them before.

Thirdly, I engrave many of thoſe which are counter-marked, that by comparing them with others of the ſame kind, ſome new Diſcoveries may ariſe from them.

If at any time I meet with a Medal that is very rare, has been well preſerved, and has ſomething inſtructive in it, notwithſtanding it may be regiſtered, I nevertheleſs take the Pains to engrave it, thinking it may not be diſpleaſing to the Publick to have it duly repreſented. I do not however think my ſelf obliged to engrave all of this kind, but only ſuch as may tend to the better Imbelliſhment of this Work.

I take Pleaſure likewiſe in doing the *Punick*, *Tuſcan*, *Phenician*, *Perſian*, *&c.* Medals; and tho' we have not yet been able to underſtand the Meaning of them, theſe ſorts of Medals are however not altogether unworthy of being preſerved, as well as other precious things of thoſe times which we ſo much value: And this I have the rather choſe to do, becauſe there are not many of them, and ſo cannot take up much of the learned Reader's Time about a thing ſo unknown, and conſequently of little Benefit to him.

I have ſaid all I think neceſſary in this Preface; yet I can't help adding this, that I eſteem my ſelf very happy in being in *England* with this ſort of Genius, where the moſt curious Remains of Antiquity give me an Opportunity to publiſh what may be of Service and Pleaſure to all the Learned in it.

I have wrote this Book in *Italian*, both becauſe I was better able to expreſs my ſelf in that than in any other Language, and that it is a Language pretty generally underſtood by thoſe who delight in the Study of Antiquity.

If then I am ſo happy as to find theſe Sheets kindly received by the Publick, but particularly by the *Engliſh* Nation, whom I principally endeavour to ſerve, and in honour of whom I undertake this difficult and laborious Work, I ſhall not fail, God willing, to put other Works to the Preſs, which by Time and Experience I hope will be made more perfect than the preſent Undertaking, and which ſhall be publiſh'd with all poſſible Expedition. *Vale.*

TO

TO THE

READER.

I will not be from the preſent Purpoſe to mention ſome things that have occurred to me, for the Satisfaction of the Reader, as well concerning this, as the following Volumes of the Nummario.

I hope in the firſt Place, kind Reader, that you will be ſatisfied with the Likeneſs of the Heads, of thoſe eſpecially which are of moſt Conſequence, I having been more diligent in thoſe than in the others, as was neceſſary; and this I deſire you particularly to obſerve.

In the ſecond Place, I flatter my ſelf that you will not blame me, though I have put into this Collection ſome Medals which are (as we may ſay) common ones, becauſe there was no Law or Command which obliged me to inſert thoſe only that are rare, but I was at Liberty to bring in thoſe which have never hitherto been publiſh'd, and others (as I have already ſaid in the Preface) which might give me Room to make ſome Obſervations on them. Ought I to leave out any one Medal which might give Light to Hiſtory, or that affords us any Inſtruction, only becauſe it is ſeen in more Cabinets than one? and not inſert any but ſuch as are of great Value, or but one of a ſort extant, though very little Benefit could be gathered from them? I, for my Part, reſign ſuch an Enterprize to thoſe who make a vile Trade of it, and have no other Eſteem for theſe Remains of Antiquity but Lucre of Money they get by them; my Delight being in admiring only thoſe Medals which inſtruct me. And (give me Leave to ask) are thoſe common which are not regiſtred by thoſe who have with great Pains collected ſuch vaſt Quantities out of all the Cabinets and Books in Europe,

to make thoſe Indexes which we now have amongſt us? If theſe are common ones, which then are the rare? I imagine you more diſcreet (gentle Reader) than to ſuppoſe you capable of blaming me in this Particular.

I ought moreover to let you know, that if the preſent Volume ſhall any ways content you, you will be much more ſatisfied with the ſecond, which will be almoſt filled with Medals taken from his Grace the Duke of Devonſhire's *Collection, which is now one of the moſt conſpicuous and numerous of any in* England; *and without ſpeaking now of the Advantage, you ſhall be Judge of it your ſelf by that which I ſhall hereafter expoſe to the Publick; whereas in the preſent Volume there are but a few of them, which I thought moſt to the Purpoſe.*

Of the famous Collection likewiſe of the Earl of Pembroke *I have not had an Opportunity to inſert more than a few, which you will find here and there diſperſed, becauſe this noble Lord has reſided long in the Country; beſides which, his Lordſhip deſigns to publiſh his own Collection apart.*

I hope at leaſt you will not find juſt Cauſe to complain of my Undertaking, becauſe that which is wanting in my Obſervations to feaſt your Underſtanding, thro' my Incapacity, will be entirely ſupplied by the Variety of Objects engraved in the Prints of theſe famous Medals, which will abundantly offer themſelves to your Sight.

An Account of the Weight of Gold and Silver, according to the Cuſtom of *Italy* and *England*:

Having mentioned the Weight of ſome Medals, ſo much ought to be obſerved, that the Value both of the one and the other may be the more eaſily comprehended for the better Underſtanding of theſe Volumes.

The Italian *Weight of Gold and Silver is thus divided: A Mark contains* 8 *Ounces, an Ounce* 24 *Caracts, a Caract* 24 *Grains.*

The Engliſh *Weight of Gold and Silver ſtands thus: One Ounce contains* 20 *Penny-weight, and one Penny-weight contains* 24 *Grains.*

One Italian *Mark, which is* 8 *Ounces, anſwers to Ounces* $7\frac{1}{8}$ Engliſh, *called Troy-weight.*

Eight Italian *Ounces are* 4608 *Grains, which are equal to* 3660 *Grains* Engliſh: *Wherefore, as it plainly appears, the Grains* Engliſh *are more weighty than the* Italian *ones.*

The Difference is this; the Italian *Ounce comes to be* $457\frac{1}{2}$ *Grains* Engliſh, *which anſwers to* 576 *Grains* Italian, *that makes an Ounce; therefore the Difference is of* $118\frac{1}{2}$ *in each Ounce. And this is ſufficient for the Explication of Weights.*

An

An Explanation of the Signs and Marks in the Engraving.

The double Letters ſignify the Metal, as AE Braſs, AR Silver, AV Gold, PL Lead, Q. AR Quinarium Argentum, &c.

The ſingle Letters A, B, C, D, E, F, G, H, I, &c. *refer to a Scale of Rounds marked with them in the* Italian, *p.* 15, *to ſignify the Bigneſs of the Medals, as* Agoſtini *and others have done. As I at firſt propoſed this for the beſt Method to expreſs it by, ſo I have made it more perfect, by uſing the Half and Quarter Parts of thoſe* Diſtances, *a thing never done before; and where it ſo happens that ſome Medallions of Braſs or Silver are without theſe Marks, they are of an exact Bigneſs with the Engraving, included in the innermoſt Ring.*

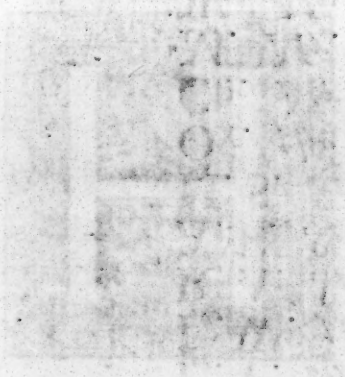
In the Beginning of each Chapter are to be ſeen ſome of theſe Letters, which ſignify to whom the Medals do belong, viz.

D.D. *his Grace the Duke of* Devonſhire.
L. P. *the Earl of* Pembroke.
L. W. *the Earl of* Winchelſea.
R. A. *Sir* Robert Abdy.
A. F. *Sir* Andrew Fountain.
H. S. *Sir* Hans Sloane.
Ox. *the Univerſity of* Oxford.
Ch. *Mr.* Chichley.
M. *Mr.* Maſſon.
W. *Mr.* Wren, *Son of Sir* Chriſtopher.
S. *Mr.* Sadler.
K. *Mr.* Kemp.

N.B. *In the Deſcriptions or Obſervations of the Medals, pleaſe to obſerve that m. ſignifies Medal, w. p. well preſerved, w. d. well done, m. w. moderate Work, ill d. ill done, R. rare, RR. very rare, c. common, X Reverſe.*



OF



OF THE

KINGS of *SYRIA*.

HAving found in the Cabinets of ſeveral of the *Engliſh* Nobility and Gentry, many Medals of the Kings of *Syria* which are not mention'd in Dr. *Vaillant*'s Book printed at *Paris*, *Anno* 1681, I thought it proper to begin this Volume with them; to which I have alſo added ſome which are ſpecified in the ſaid Book, as well becauſe the Heads contained therein (thro' the Default of the Engraver) are not like thoſe Medals with which I have compared them, as alſo becauſe thoſe that I have ſeen are ſomewhat different: And he being the firſt who clear'd up the Hiſtory of theſe Kings, which was very intricate, and not handled till now but very lightly by any other that I have ever heard of; I judged that the imparting of my ſmall Inquiries with a brief Epitome of the ſaid Hiſtory, would not be diſagreeable to the Publick.

SELEUCUS *the Firſt, called* Nicator. *His Medals RR.*

Seleucus the Firſt, a Man of great Valour, followed *Alexander* the Great, and twelve Years after his Death founded the Kingdom of *Syria* in the 117th Olimpiad, and 312 Years before Chriſt. He was a Perſon of ſo great Humanity, that *Eraſiſtratus* his Phyſician having aſſured him that the Sickneſs of his Son *Antiochus* proceeded from the Love he bore to his Mother-in-law *Stratonice*, ſecond Wife of *Seleucus*, he, to reſtore his Son's Health, not only deprived himſelf of his Wife, and gave her to him in Marriage, but reſigned alſo the Kingdom to him: The Army then (according to *Appian. Alex.* who writes largely of this Action) called *Seleucus* the greateſt of Kings,

Appian. Syr. Juſtin. lib. 5.

Kings, beſt of Fathers, and worthy Succeſſor of *Alexander*, magnifying him with great Encomiums. Having paſſed the *Helleſpont*, and arrived at *Lyſimachia*, he was ungratefully killed by *Ptolemy Ceraunus* who followed him (tho' he had before ſaved him from the Reſentment of his Father) in the 73d Year of his Age, after having reigned 30 Years in *Syria*.

S. 1. The Head of *Seleucus* crown'd with Laurel under the Effigies of *Apollo*: X *Pallas* ſtanding, and throwing a Dart with her Right Hand, and holding a Shield in her Left. This Medal is w. p. and very w. d.

S. 2. This is like to the other, and different only in this, that under *Pallas*'s Shield is ſeen a large Anchor. They both have this Inſcription, ΒΑΣΙΛΕΩΣ. ΣΕΛΕΥΚΟΥ, that is *Regis Seleuci*. RR.

That *Seleucus* ſhould cauſe himſelf to be repreſented under the Image of *Apollo*, is eaſily believed by what *Juſtin* ſays of him, *viz.* that *Seleucus* was illuſtrious as well by his Virtue as by Birth; for *Laodice* the Wife of *Antiochus*, famous amongſt the Captains of *Philip*, dream'd that *Apollo* had got her with Child, and for her Reward had given her a Ring, in the Stone of which was engraven an Anchor: And the Ring was really found in the Bed, which ſhe afterwards preſented to her Son *Seleucus* who was the Offspring of this Conception, he being born with the Sign of an Anchor on his Thigh. After the Death of *Alexander*, having made himſelf Maſter of the Eaſt, he commanded a City to be built in Memory of his Birth, naming it *Antiochia* for the ſake of his Father *Antiochus*, and conſecrated the Territory about it to *Apollo*. The Mark with which he was born deſcended to his Poſterity, who were alſo brought into the World with the ſame on their Thighs, which diſtinguiſh'd them to be of the Family of *Seleucus*. This ſame Account of the Ring is likewiſe given by *Appian* of *Alexandria*, but ſomewhat different, and much nearer to Truth. *App. Syr.*

Pallas caſting a Dart, which appears on the X, is the tutelar Deity which points out to us *Seleucus*'s Victories, for which he obtained the Name of *Nicator*, which is the ſame as Victorious.

S. 3. The Head of *Seleucus* with a Lion's Skin, and a Wing upon the Ear: X a running Bull, with the ſame Inſcription as above. w. p. and very w. d.

It is found in *Vaillant*, pag. 37, as alſo the Explanation. I have engraved it anew, that its Likeneſs may be ſeen.

4. The other Head, which belongs to *D. D.* is in every reſpect like unto the foregoing, but that it is without the Lion's Skin, and has only the

the Diadem, and the Wing upon the Ear. It repreſents him advanced in Years.

5. The Head of *Seleucus* the Firſt, altho' ſomething different in the Phyſiognomy, and therefore ſtruck perhaps when he was old: It has a Diadem, and a Bull's Horn over the Ear. X a Horſe's Head and Neck, and the ſame Horns; the Bridle is almoſt like that now uſed, and the Reins tied over his Neck, with the ſame Inſcription as above. This which is the only Gold Medal, is but ill d. but very w. p. and weighs 131 Grains *Engliſh* Weight. *D. D.*

I place it under *Seleucus* the Firſt by the Authority of *Appian*, who ſays he was firſt made Governor of *Babylon*, and afterwards King: And having been very happy and victorious in the Wars, was ſirnamed *Nicator*; but rather becauſe he kill'd *Nicator*; or elſe becauſe he was of a large Stature, and ſo very ſtrong, that he held faſt a wild Bull that was running away from the Place where *Alexander* was going to offer Sacrifice: Which is confirm'd by his own Statues, repreſented with Bull's Horns; and *Suidas* explains it more clearly in theſe Words, *A Seleuco tradunt, cum Alexandrum immolantem taurus effugiſſet, beſtiam cornibus prehenſam eſſe retractam: eaque de cauſa capiti ſtatuæ ejus addi cornua.*

I'll forbear ſaying any thing concerning the X, but leave it to be explain'd by the Learned,

6. A Head with a Helmet, which I am apt to believe was of *Alexander* the Great. X a Victory with Wings, which holds in its Right Hand a Wreath of Laurel, and in the Left a Palm. Under the Laurel is a large Anchor, with the ſame Inſcription as in the preceding. This is w. d. w. p. and made by a great Maſter. *R. A.*

I have ſeen ſuch another amongſt the Medals of Mr. *Wren*, which has, over and above, the Mark which is put in the Margin.

Theſe ſeem likewiſe to ſerve for a Confirmation of the Name of *Nicator* to *Seleucus*, who I ſuppoſe uſed the Head of *Alexander* as the tutelar Deity of his Victories, in whoſe Honour out of Gratitude (according to *Appian*) he order'd ſome Cities to be built, and called them *Alexandria*. I have already ſpoken of the Anchor.

7. The Head of *Apollo* crown'd with Laurel. X has the ſame Deity ſtanding; in the Right Hand it holds a Dart, and leans with the Left on a Tripod, having the ſame Inſcription as the laſt; and before *Apollo* a Δ, which perhaps ſignifies the City of *Delphos*, near to *Parnaſſus*, where *Apollo* was worſhip'd in a ſumptuous Temple, and where he utter'd his Oracles, as *Pliny* teſtifies, *Liberum Oppidum Delphi, ſub monte Parnaſſo, clariſſimum in terris Oraculo Apollinis,* *S.*

&c. and whither perhaps *Seleucus* had ſent ſome Offering to this Deity, which he ſuppoſed to be his Father; if it may not be more properly ſaid (as *Vaillant* believes) that the Δ in the Medals of the Kings of *Syria* denotes their being coin'd in *Damaſcus*. This *Numo Serrato* (as they call it) is w. p.

Sir *Robert Abdy* has alſo one very like it; but inſtead of the Mark, which in this is on one Side of the Head, in that on the ſame Side is an N and an E conjoyn'd, as I have engrav'd it in the Margin.

Theſe M. are very c.

R. A. 8. The Head of *Jupiter* wreathed with Laurel, with theſe Letters underneath, ΣΕΛΕΥΚΟΥ, *Seleuci*. X an Eagle fulminating Thunder with its Claws, and Letters in diverſe Places under it, which form the Word ΓΕΡΜΗΝΩΝ. This M. has been w. p. and is little bigger than the Letter C.

Stephanus Bizantius has theſe Words concerning *Germe* or *Germinus*: *Germe, oppidum Helleſpontiæ prope Cyzicum, quod Herodianus Aſiæ attribuit.* There is alſo another City of this Name in *Galatia* near *Peſſinunte*, which afterwards became a Colony of the *Romans*. *Appian* gives us to underſtand that the aboveſaid M. was coined towards the End of *Seleucus*'s Life; for he ſays that the laſt War he undertook was near *Phrygia*, which is above the *Helleſpont*, in which he overcame *Liſimachus*; and advancing further, he went into *Liſimachia*, where he was killed, as is before-mentioned, by *Ptolemy Ceraunus*: Wherefore, by what this Author affirms, it is moſt probable that this M. was coined in the City of *Germe* near *Cyzicus*.

R. A. 9. The Head of *Apollo* wreathed with Laurel and beautifully dreſſed. X an Ox, with the ſame Inſcription as before. The M. is w. d. and w. p.

The Image of *Apollo* is often found with thoſe of the Kings of *Syria*, and us'd by them in Veneration of him, for the Reaſon already mention'd in the Explication of the firſt M. The Ox which is on the X belongs alſo to *Apollo*, who (according to *Pauſanias*) delighted much in this Animal, and was the moſt grateful Sacrifice that could be offer'd to him; for which Reaſon the *Cariſti* and other People of *Greece* dedicated to him one made of Metal. The *Egyptians* (according to *Diodorus*, Part 2. lib.) 1. had an Ox in great Veneration, which they worſhipped inſtead of *Oſiris*, by whom they meant the Sun, and called it *Apis*, which in their Language ſignifies an Ox.

R. A. 10. The Head of *Apollo* wreathed with Laurel. The X Half of an Ox lying on the Ground, with the aforeſaid Inſcription. This M. is much inferior to the laſt, and not near ſo w. d.

The

The Half of an Ox lying on the Ground denotes a Sacrifice to *Apollo*, for the Reaſons already offered.

11. The Head of *Apollo*. X is an Ox almoſt fallen, and the Inſcription as aforeſaid, and alſo theſe two Letters ET. *D. D.*

I have already made Mention of *Apollo* and the Ox.

12. The Head of *Bacchus*; the X a Tripod, with the ſame Letters as in the laſt. It is ill d. *R. A.*

The Worſhip of *Bacchus* was in great Eſteem with the Kings of *Syria*, as appears by the ſecond Book of *Maccabees*, and by the Medals. The Tripod belongs to *Apollo*.

13. This M. is almoſt like the foregoing, only that the Dreſs of the Head is different, and the Performance ſomething better; beſides which it has theſe two Letters ET on one Side. *D. D.*

14. A Woman's Head in a particular Dreſs: X *Diana* ſtanding with a Staff in her Right Hand, and a Buck before her, with the foregoing Inſcription. This *Nummo Serrato* (as they call it) is w. p. only that the Mouth is ſomething worn out, as is ſpecified in the Engraving; otherwiſe it is pretty w. d. *R. A.*

I take this Head to be deſigned for *Apame* Daughter of *Artabaſus*, firſt Wife of *Seleucus Nicator*, and Mother of *Antiochus* the Firſt, becauſe the Dreſs of the Head agrees not with any Deity. Nor does it ſeem improper that the Kings of *Syria* ſhould put the Head of their Wives in Medals without their Names, becauſe the ſame has been often practis'd by them, as alſo by the *Ptolemys* of *Egypt*. The X of the M. of *Ptolemy* the Firſt is the Head of his Wife *Berenice* (according to the Opinion of *Vaillant*, *Canini*, and many others) with the only Name of ΒΑΣΙΛΕΩΣ. ΠΤΟΛΕΜΑΙΟΥ; and *Cleopatra* with an Elephant's Skin on the Head, and the X an Eagle with Thunder in its Claws, with theſe Letters, ΒΑΣΙΛΕΩΣ. ΠΤΟΛΕΜΑΙΟΥ. *Appian. & Vaill. p.* 18.

In the following Pages of this Book will alſo be ſeen *Cleopatra* Wife of *Alexander* the Firſt in the ſame Manner with an Elephant's Skin on her Head, with theſe only Words, ΒΑΣΙΛΕΩΣ. ΑΛΕΞΑΝΔΡΟΥ. And this without doubt is *Cleopatra*, ſince we find her Head with *Alexander* her Husband on ſome Medals. (*Vid. Vaill. pag.* 255.) From whence it is on ſufficient Grounds believed that this was *Apame* Wife of *Seleucus* the Firſt, who in Honour of her built three Cities, one in *Phrygia*, another in *Syria*, and a third in *Media*, calling each of them by the Name of *Apamea*. *App. Syr.*

Diana is the Simbol of Chaſtity; from whence, I ſuppoſe, that *Apame* having been very chaſte, to denote ſo valuable a Virtue, *Diana* was placed on the X of her M. as going a hunting.

ANTIOCHUS I. *call'd* ΣΩΤΗΡ. *His M's are c.*

ANtiochus the Firſt, Son of *Seleucus*, fell in Love with his Step-mother *Stratonica*, and by the Benignity of his Father obtain'd her for his Spouſe. He ſucceeded in the Kingdom of *Syria* in the 124th Olimpiad, 282 Years before Chriſt, and the 31ſt Year ſince the Foundation of that Kingdom. He drove the *Gauls*, who had come from *Europe* to diſturb *Aſia*, out of his Country. He reigned 20 Years.

C. 15. The Head of *Antiochus* the Firſt with a Diadem. On the X a naked *Apollo* ſtanding, with a Dart in his Right Hand, and a Bow, upon which he reſts his Left, with this Inſcription, ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ, *Regis Antiochi*. It is w. p. and w. d.

I have ſpoke already of *Apollo*.

R. A. 16. The Head of *Apollo* wreathed with Lawrel: The X is a naked *Apollo* ſitting with a Dart in his Right Hand, and leaning with his Left on a Harp, and the ſame Inſcription as the laſt. This M. is w. p. To the ſame Gentleman belongs another very like this, only that *Apollo* inſtead of reſting his Left Hand on a Harp, reſts it on a Bow.

Vaillant makes no Mention of the Seat on which *Apollo* ſits in this and many other M's of the Kings of *Syria*. The Tranſlator of *Agoſtini* into *Italian* ſpeaks of it, Page 156; and after him Mr. *Schott* in his new and learned Explication of *Homer*'s Apotheoſis, whoſe good and ſolid Reaſons induce me to believe it is that which the *Latins* called *Cortina*, which ſerv'd to cover the Tripod when they ſacrific'd to this Deity, and on which the Prieſteſs us'd to ſit. He that deſires to be thoroughly inform'd as to this Particular, let him read the Book above-named.

D. D. 17. A Head with a Helmet ſomewhat like that in the *Italian*, Page 21, of *Seleucus* I. which ſeems to me to be of *Alexander* the Great, with a Counter-mark which may either be an M or Σ. The X is Victory ſtanding upright, lifting up a Wreath of Laurel, with the ſame Inſcription as before; and an M in high Relievo, over which is a Counter-mark with an Anchor. This M. is w. d. and w. p.

This being the Head of *Alexander* the Great (if it may not rather be ſuppos'd to be that of *Pallas*) 'tis probable that the Son, in Imitation

tion of the Father, would ſhew himſelf grateful to the Memory of that Prince.

The Victory which is on the X, may be referred to that which *Antiochus* obtain'd over the *Gauls*, of which I ſhall be larger in that which follows.

18. A round Shield or Buckler, in the Centre of which is an Anchor. The X an Elephant with the former Inſcription. It is w. d. and w. p. *R. A.*

The Buckler, which ſeems of the *Macedonian* Make, confirms the Origin of the Kings of *Syria* to be from the *Macedonians*; and the Anchor makes me believe that this, as well as ſome of the foregoing M's, was coin'd by *Antiochus*, to keep the People in mind of their Deſcent; of which enough has been ſaid where I treat of *Seleucus* I. As to the Elephant on the X, *Lucian*, in his Treatiſe of *Zeuxis* and of *Antiochus*, ſpeaks to this Effect. *Antiochus Sotirus*, in the Battel which he fought againſt the *Gauls*, ſeeing the vaſt Number and good Order with which they came to encounter him, deſpair'd of the Victory, and began to prepare for a Retreat, or to make an advantageous Agreement: When one of his Captains aſſur'd him of the Victory; and obſerving that the Enemy's Horſe was moving to aſſault him, and that the Infantry was haſtening forward the Chariots, he fell upon them ſo opportunely with his Elephants (which he had purpoſely hid behind his Batalions to cauſe the greater Terror) that the Cavalry and Chariots being affrighted, they put their Foot in Diſorder, ſo that there happen'd a very great Slaughter amongſt them. But when the *Macedonians* began to applaud *Antiochus* for the happy Succeſs, and filled the Air with Acclamations of Joy; Are you not aſhamed (ſaid *Antiochus*) to boaſt of a Victory, which owes more to Fortune than to Strength of Arms? And for a Trophy he would admit of nothing but an Elephant. This Paſſage of *Lucian* gives us plainly to underſtand as well the Reaſon for coining the above-mention'd M. as for my aſſigning it to *Antiochus* I.

19. A Woman's Head: The X an Elephant with the ſame Motto as the laſt. This M. is ill d. *R. A.*

This Head, which appears to have been ſtruck when the Perſon was old, ſeems not to repreſent any Deity; and therefore I know not what to ſay concerning it, except we ſhould believe that *Antiochus* would have an Impreſſion of the Head of *Laodice*, Mother of *Seleucus* I. who boaſted that ſhe had conceived by *Apollo*, as has been obſerved before, and given *Syria* her Kings. Whence it may be ſuppos'd that *Antiochus*, in honour of his Grandfather and Grandmother, caus'd the ſecond M. which I have plac'd under his own, to be *Appian.*

ſtamp'd

ſtamp'd with the Image of *Apollo*, and this with the Image of *Laodice*, both of them being his Anceſtors, that the People might remember he was deſcended from the Gods.

I have ſpoke already of the Elephant.

S. 20. A Lady's Head with a Veil, which I take to be *Stratonice* Wife of *Antiochus* I. as has been ſaid above. On the X an Elephant with a Tripod with the Inſcription aforeſaid, ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ. This *Nummo Serrato* is w. p. and w. d.

Vaillant, p. 44. *Stratonice uxor ejus poſt mortem a Smyrnenſibus conſecrata eſt, Deaque cognominata, delubro ab eis addito, & Fano itli ſub nomine Veneris Stratonicidis, ex oraculo Apollinis conſecrato, cui jus aſyli, totique urbi conceſſum eſt a Seleuco II. ejus nepote.*

In *Lucian*'s Treatiſe of the Goddeſs of *Syria* we have a large Account of *Stratonice* and her Husband *Antiochus*; as alſo a pleaſant Relation of *Combabes*, who made himſelf an Eunuch leſt the King ſhould ſuſpect him of Adultery with the Queen, when he accompanied her to the ſacred City called *Hierapolis*, near to the River *Euphrates*, where ſhe went to build a Temple to the *Aſſyrian Juno*, with other Particulars, which though not to our preſent Purpoſe, yet are worthy of being known.

Plutarch, in the Life of *Demetrius* and *Appian*, concerning the *Syrian* War, may alſo be read on this Account.

The Elephant's Head on the X, and the Tripod, denote (I ſuppoſe) a Sacrifice for the Victory of *Antiochus* over the *Gauls*, of which I have ſufficiently treated already.

Sir *R. A.* has two M's very like one another; one of which is like this, except that under the Word ΑΝΤΙΟΧΟΥ ſtands a Κ. The other, on the Part behind the Head, has the Mark which I have ſet down in the Margin of the M. The X is without a Tripod.

The learned *Begerus*, in his *Brandenbourg* Treaſure, Vol. III. pag. 27. produces a M. with a Lady's Head, but without a Mitre, with an Elephant's Head on the X, and the Motto ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ, and underneath a Σ. He takes it to be *Triphene* the Wife of *Antiochus* VIII. called *Epiphanus*; and grounds his Notion on the Belief that the Σ ſignifies 200; but I am of a different Opinion.

I place the M's of *Stratonice* which I have already mention'd under *Antiochus* I. for theſe Reaſons: Firſt, becauſe they have Titles, and all thoſe of *Antiochus* VIII. which I have ever ſeen have this Motto, ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ. ΒΑΣΙΛΙΣΣΗΣ. ΚΛΕΟΠΑΤΡΑΣ, or elſe ΒΑΣΙΛΙΣΣΗΣ. ΚΛΕΟΠΑΤΡΑΣ. ΘΕΑΣ. ΚΑΙ. ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ; and when his Name is alone, it is found in this manner, ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ. ΕΠΙΦΑΝΟΥΣ: Secondly, I cannot force my ſelf to believe, that the Σ which is in the M. of the learned

learned *Begerus* is an Epoch, ſince we find in others ſometimes a K and ſometimes a Ξ, all which if they were Epochs would ſpoil all. Wherefore I am rather apt to believe that they ſignify the City where they were coin'd, or ſome other thing which we are not yet arriv'd to the Knowledge of.

21. A Woman's Head; the X a naked *Apollo* ſitting, with a Dart in his Right Hand, and reſting his Left upon a Bow. The Motto is the ſame with the foregoing, and is m. w. *R. A.*

I alſo flatter my ſelf into a Belief that this was done for *Stratonice*, of whom I have already treated. Let the Letter Ξ at the Bottom be obſerved.

ANTIOCHUS II. *called* ΘΕΟΣ. *His M's are c.*

Antiochus II. Son of *Antiochus* I. and *Stratonice*. He was called God by the *Mileſians*, becauſe he dethron'd their Tyrant. He had two Wives at one and the ſame Time, the firſt called *Laodice*, the ſecond *Berenice*. He was poyſoned by the firſt, after having enjoy'd the Kingdom 15 Years. He began his Reign in the 129th Olimpiad, 262 Years before Chriſt, and 51 from the Foundation of the Monarchy. After his Death the *Parthians* rebell'd, ſeeing *Seleucus*'s Kingdom declining.

22. The Head of *Antiochus* II. with a Diadem: The X an *Apollo* ſitting with his Symbols. The Motto ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ, *Regis Antiochi*. It is a little Braſs Piece w. p. and w. d. *S.*

Vaillant having deſigned his M. of *Antiochus* II. from a Silver one, I thought good to do it anew from that of Braſs, this being done by a far greater Artiſt; and therefore it is probable it may alſo be more like.

23. This is in every Reſpect exactly like the foregoing, except a ſmall Mark which is not in the other, beſides its being of pure Gold, which makes it more noted for its Rarity. It is ſomewhat inferior to the Silver one as to the Performance, and weighs 132 Grains *Engliſh* Weight. *D. D.*

The Explanation of theſe you may ſee in *Vaillant*, pag. 52.

SELEUCUS II. *called* ΚΑΛΛΙΝΙΚΟΣ. *His M's are RR.*

Seleucus II. was Son of *Antiochus* II. by his Wife *Laodice*. He is called, according to *Appian*, *Callinicus*, but according to *Polybius*, *Pogon* from his Beard. He ſucceeded his Father in the Kingdom *Polyb. lib. 2.*

dom of *Syria* in the 133d Olimpiad, 247 Years before Chriſt, and 66 from the Foundation of the Monarchy, and reign'd 20 Years.

S. 24. A bearded Head with a Diadem: The X a *Pegaſus* with the Motto ΒΑΣΙΛΕΩΣ. ΣΕΛΕΥΚΟΥ, *Regis Seleuci.* It is w. d. and w. p.

There is another like this moſt excellently preſerved, which belongs to the D. of *Devonſhire.*

Seleucus II. is by *Polybius* called *Pogon*, that is *Bearded*: *Vaillant* adds that this Name was given him out of Contempt. But as this M. is doubtleſs very ancient, and there being no other *Seleucus* with a Beard amongſt the Kings of *Syria* to whom it can be aſcribed, I take it by the aboveſaid Authority for *Seleucus* II. Beſides, it does not ſeem impoſſible but that Dr. *Vaillant* having never ſeen any of theſe, might put in their ſtead the Medals which belonged to the other *Seleucus*'s to ſupply the Series.

Not finding in the Actions of this King any Paſſage that could have relation to the *Pegaſus* on the X, I leave the Explication of it to the Learned; however it may be ſaid it has no relation to *Apollo*. *Juſtin, lib.* 27 & 28, ſpeaks at large of this Prince, as does *Appian* and others.

SELEUCUS III. *called* ΚΕΡΑΥΝΟΣ. *His Medals are RR.*

Appian. *Seleucus* III. Son of the foregoing *Callinicus*, who enjoyed but little Health and leſs Eſteem in the Army; his own Favourites poyſoned him, having not reigned above 2 Years, or little more. He ſucceeded his Father in the 138th Olimpiad, 227 Years before Chriſt, and 86 from the Foundation of the Monarchy.

S. 25. The Head of *Seleucus* III. with a Diadem: The X *Apollo* ſitting, with his uſual Enſigns, and this Motto, ΒΑΣΙΛΕΩΣ. ΣΕΛΕΥΚΟΥ, *Regis Seleuci.* This M. is w. d. and w. p.

Sir *Robert Abdy* has alſo one like this, except that on the Left Hand near the Word ΣΕΛΕΥΚΟΥ are ſeen the Marks which I have put in the Margin. His Grace the D. of *Devonſhire* hath one alſo in Silver with very little Difference, and very w. p.

I have nothing of Conſequence to ſay of the aboveſaid X, which is very frequently found amongſt the *Syrian* Money, and have ſpoke of it already.

ANTIOCHUS III. *called* ΜΕΓΑΣ. *The M's of this King are R.*

Antiochus the Great, Brother of *Seleucus* III, and Son of *Seleucus* II. It was he that made War againſt the *Romans*. He ſucceeded his eldeſt Brother in the 139th Olimpiad, 224 Years before Chriſt, and 89 after the Foundation of the Monarchy. He reigned 36 Years.

26. The Head of *Antiochus* the Great with a Diadem: The X *Apollo* ſitting with his uſual Symbols about him, and this Motto, ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ, *Regis Antiochi*. This famous M. is of the fineſt Gold, and weighs 524 Grains *Engliſh* Weight, and is w. d. and w. p. *D. D.*

Antiochus III demanding of the People of *Rome* the City of *Liſimachia*, which belonged to his Anceſtors, was the Cauſe of his engaging in a War againſt them; and his not hearkening to *Hannibal*'s Counſel did him a great Prejudice. The Conſul *Acilius Glabrio* was the firſt who put him to flight, *Emilius Regilius* beat him at Sea, and *Scipio* at laſt, aſſiſted by his Brother who had ſubdued *Carthage*, conquered him, although he had an Army of 300000 Foot, beſides Horſe and Elephants. Afterwards Peace was granted him by the *Romans* with Part of his Kingdom. Authors write largely of this King. *Polybius*, *Livy*, *Joſephus*, *Juſtin*, *Appian*, and *Lucius Florus* have afforded Materials enough for Dr. *Vaillant* to write his Life at large.

As to *Apollo* ſitting on the X, beſides what has been already ſaid about the Kings of *Syria*, may be added this Paſſage out of *Lucius Florus*, which is to the Purpoſe: For that Author ſpeaking of the Prodigies that were ſeen in *Rome* before the War with *Antiochus*, ſays, *Ad hoc Cæleſtes Minæ territabant, quum humore continuo Cumanus Apollo ſudaret. Sed hic faventis Aſiæ ſuæ numinis timor erat.* *Lib. 2. cap. 8.*

27. The Head of *Antiochus* with a Wreath of Lawrel in the Form of *Apollo*: The X a Tripod, under which is an Anchor, with the aforeſaid Motto. It is w. p. and w. d. *S.*

Antiochus was very effeminate, and given to Pleaſure and Muſick; from whence it is believ'd that the People, to flatter him, order'd his Money to be coin'd in form of this Deity, who very often was repreſented in a Woman's Dreſs, and known by every one to be a Muſician, tho' for the moſt Part he is drawn with a Harp and a Bow. That this Head is made for *Antiochus*, admits of no Doubt, becauſe tho' it is laureated, and the Hair in Curls, it is ſufficiently known by the Portrait of the Face and Length of the Noſe.

The Tripod on the X has been already ſufficiently taken notice o to belong to *Apollo*; as alſo the Anchor at the Bottom, by which they glance at *Seleucus Nicator*, Founder of the Monarchy.

D. D. 28. The Head of *Antiochus*, when a Youth, crown'd with Lawrel: The X *Apollo* ſitting, with his uſual Symbols, and the foregoing Inſcription. It is w. d. and w. p.

What has been already ſaid is ſufficient to prove that which appears in the preſent M. concerning *Apollo*.

D. D. 29. The Head of *Antiochus* the Great with a Diadem: The X a Palm-tree with Dates. I read the Inſcription thus, ΑΝΤΙΟΧΟΥ. ΜΕΓΑΛΟΥ, *Antiochi Magni*. It is of yellow Mettal ſomething thin, m. w. and w. p.

The Workmanſhip of this M. and the Palm-tree on the X, makes me believe it was ſtamped in ſome Part of *Judea*, to compliment *Antiochus* the Great on the mighty Conqueſts he had obtained before he made War againſt the *Romans*; for in that he very ill deſerved this Name, being ſo wholly given up to Paſtimes, Eaſe, and Pleaſure, that he no ſooner met them but he fled without making any Oppoſition to ſpeak of, and therefore was with very little Trouble overcome by them.

Antiquaries are much divided about the Title of ΜΕΓΑΛΟΥ given to *Antiochus* III. *Golſius* and *Fulvius Urſinus* ſay that there are Medals with this Title, and the latter of theſe affirms that he ſaw one in Gold that weigh'd 8 Drachms. *Vaillant*, pag. 150, cannot believe it, becauſe he never could diſcover or meet with any; but this which I produce being certainly antique, it ought not to be doubted but that the Title of *Great*, given by Hiſtorians to *Antiochus* III, is alſo confirmed by the Authority of Medals.

Seleucus IV. *call'd* ΦΙΛΟΠΑΤΩΡ. *His M's are RR.*

Seleucus IV, eldeſt Son of *Antiochus* the Great, was ſo compaſſionate, that to free his younger Brother *Antiochus*, given in Hoſtage by his Father to the *Romans*, he ſent thither his own Son *Demetrius* in his Brother's ſtead. But whilſt the above-ſaid *Antiochus* was returning home, and near to *Athens*, *Seleucus* was ſlain by the Treachery of *Heliodorus*, after he had reigned 11 Years. He ſucceeded his Father in the 148th Olimpiad, 187 Years before Chriſt, and 126 from the Foundation of the Monarchy.

R. A. 30. The Head of *Seleucus* IV, with a Diadem: The X Half of a Ship, with the numeral Letters ΡΛϹ, which denote the Year 136 from the

the Foundation of the Monarchy, with the Inſcription ΒΑΣΙΛΕΩΣ. ΣΕΛΕΥΚΟΥ, *Regis Seleuci*. This M. is of Braſs, of the Size of C, and is w. d. and w. p.

This is the very ſame that *Vaillant* has, pag. 159, only that the numeral Letters in this are contrary to that, and that there is no *Acroterium* on the Side of the Head. I put it here that the Likeneſs may be view'd, being very different from that which is ſeen in the aforeſaid Author, in whom you may read the Explanation.

31. A Head with a Helmet: The X a naked *Apollo* ſtanding upright with his uſual Enſigns. The Motto is the ſame as in the foregoing. It is w. d. and w. p. *S.*

Tho' there be neither Epoch nor other Sign to diſtinguiſh it from the preceding *Seleucus*, I have notwithſtanding placed it here, becauſe, tho' the helmeted Head reſembles a *Pallas*, I find (after ſtrict Examination) that it has a Likeneſs to the undoubted Head of *Seleucus* IV, when in his Youth. The Epoch of the firſt being in the laſt Year of his Reign, this might very well have been coined ten or eleven Years before, which make a great Difference in a Man's Phyſiognomy.

32. A Woman's Head crown'd with Ivy: The X one Half of a Ship with the Motto as aforeſaid, and moreover two initial Letters AT. The M. is w. d. and w. p. *R. A.*

His Grace the Duke of *Devonſhire* hath two others like to this, in both which on the Side of the Head, beſide the Crown of Ivy, there is a Quiver which riſes up behind the Shoulder, which ſeems to denote *Diana*. On the X they do not differ from that above, except in the initial Letters, where one of them has a Δ and the other AN.

It is to be obſerved, that tho' the Quiver at the Head of this Woman ſeems to relate to *Diana*, yet the Crown of Ivy which appears on the Head of each of theſe Medals can never agree with this Goddeſs; which induces me to believe that it is *Laodice* the Wife of this King, who was Siſter to *Laodice* Wife of *Antiochus* the Great, and both of them Daughters of *Mithridates* the Fifth King of *Pontus*, and who was firſt married to *Antiochus* Son of *Antiochus* III. who died whilſt his Father was yet living: Beſides, the aforeſaid three Heads are exactly like hers.

33. A Woman's Head: The X the ſame as the preceding, but the initial Letters are different from the others, which may be ſeen by the engraving of this M. which is w. p. *K.*

Here is a Woman's Head without a Crown of Ivy, and without a Quiver, but with a Diadem, the Filets of which hang on her Shoulders; different in this from the others, but exactly of the ſame Phyſiognomy. Can this be *Diana*? Can this be the Image of *Bacchus*? No, for theſe Deities were never repreſented with a Diadem. It muſt therefore be ſaid to be a Queen. The X being like to that which is ſeen on the M. of *Seleucus* IV, makes me believe it may be his Wife *Laodice*, as I have already ſaid; and the Reaſons I have produced now and on other Occaſions, makes me flatter my ſelf that my Opinion will be judged rational.

Mr. *Maſſon* aſſures me that he has ſeen a Medal of Mr. *Kemp*'s (tho' he has it not now, nor remembers to whom he gave it) which on one Side had the Head of *Seleucus* IV, with a Diadem, and the X a Harp, with theſe Letters running croſs it, ΒΑΣΙΛΕΩΣ. ΣΕΛΕΥΚΟΥ. ΦΙΛΟΠΑΤΟΡΟΣ, *Regis Seleuci Philopatoris*, *anno* 136; which being very remarkable by reaſon of the Title of *Philopatoris*, with the Addition of the Epoch, according to *Vaillant*, pag. 159, confirms the Authority of St. *Hierom.* I would not omit the mentioning of it in this Place, tho' I my ſelf have never ſeen it; and I do aſſure the Reader, if ever it comes to my Hands, I will take Care to have it exactly engraven in one or other of the following Volumes.

ANTIOCHUS IV. *call'd* ΘΕΟΣ. ΕΠΙΦΑΝΙΣ. *His M's are c.*

Appian. *Antiochus* IV. younger Son of *Antiochus* the Great, and Brother of *Seleucus* IV, was by his Father given for a Hoſtage to the *Romans*. After his Brother's Death, he was, by Favour of *Attalus* and *Eumenes*, who defended him from the Treachery of *Heliodorus*, who aſpir'd to make himſelf King, reſtor'd to the Kingdom in the *Juſtin. lib.* 24. *Liv. lib.* 45. 151ſt Olimpiad, 176 Years before Chriſt, and 137 from *Seleucus* I. He made War againſt *Egypt*, and its King *Ptolemy* VI. when being met by the *Roman* Army near *Alexandria*, *Popilius* preſented him with a Letter from the Senate, by which he was prohibited to fight againſt *Ptolemy*; and demanding Time to conſider of it, *Popilius* having with a Rod he had in his Hand made a Circle about the King on the Ground, requir'd him to reſolve on Peace or War before he ſtir'd out of it; at which *Antiochus* being ſurpriz'd, laid aſide the Enterprize. He afterwards made War againſt *Artaxerxes* King of *Armenia*, and having overcome him, and taken him Priſoner, he died, after he had reigned 12 Years.

S. 34, 35, 36. On the firſt is the Head of *Antiochus* IV, wearing a radiant Crown: The X a naked *Apollo* ſtanding, and drawing his Bow, with this Inſcription, ΒΑΣΙΛΕΩΣ. ΘΕΟΥ. ΕΠΙΦΑΝΟΥΣ, *Regis Antiochi*

Antiochi Dei illuſtris. Vaillant has it, pag. 195, and I bring it in only to ſhew the Similitude of the Head. Read the Explanation in the ſaid Author.

The ſecond Head is as the former, and the X a *Jupiter* ſitting with a Staff, and *Patera* or ſacrificing Cup: The Inſcription the ſame.

'Tis worth obſerving that *Antiochus* IV was the firſt of the Kings of *Syria* that caus'd himſelf to be engraven with a radiant Crown (as can be prov'd by the Medals) this agreeing very properly with the proud and arrogant Title of ΘΕΟΥ. ΕΠΙΦΑΝΟΥΣ. The *Jupiter* ſitting in the X makes me believe it was coin'd at *Antioch*, becauſe *Ammianus Marcellinus, lib.* 22, ſays that this King rais'd a very magnificent Temple to *Apollo* in that City, in which he order'd to be made an Image of *Jupiter* as big as the Life with great Splendor and Expence.

The Head in the third M. being like the others, ſhews it to belong to this King, altho' on the X there are only theſe Letters, ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ, and the Figure of a Woman ſtanding upright, with a Meaſure call'd a *Modium* on her Head, holding a Staff in her Right Hand, and her Mantle in the Left.

This Figure is *Iſis* the *Egyptian* Goddeſs. I am of Opinion that *Antiochus* having deſign'd the Conqueſt of *Egypt*, as *Livy* and others obſerve, and having ſoon poſſeſs'd himſelf of the Iſle of *Delta*, and over-run the Country as far as *Alexandria*, unto which he layed Siege, and never forſook it till after the Arrival of *Popilius*, in obedience to the Senate of *Rome*; while he was there he order'd Money to be coin'd with his own Head, jointly with the Deity of the Country, to make it known that he was in Effect King of *Egypt*.

37. A Head with a Diadem: The X an Eagle holding a Thunderbolt in its Claws, with theſe Words, ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ. ΘΕΟΥ. ΕΠΙΦΑΝΟΥΣ. This is w. p. and very thick. *R. A.*

The Eagle on the X ſhews it was coined in *Egypt*, this being the uſual Type of thoſe Kings, as is gathered from their Medals, and was alſo continu'd by the Emperors: And this as well as that which follows confirms the Truth of what I have already ſaid.

38. This is almoſt like the foregoing one, there being no other Difference than the Flower of the Lote-Tree upon the Head, and the Eagle on the X not having a Thunderbolt in its Claws. It is w. p. The Workmanſhip and Mettal is the very ſame with the laſt. *D. D.*

It plainly appears that this, as well as the others, were coined in *Egypt*, and what more confirms the Truth of it is the Flower of the Lote-tree, concerning which, without my dilating on it, Authors have ſufficiently treated.

That

That theſe therefore are Heads of *Antiochus* IV I doubt not, tho' they ſeem ſomething different in the Phyſiognomy from thoſe which were coined in *Syria*. The royal Ornament of the Diadem is a ſufficient Proof of what we enquire after; and if the curled Locks which hang on the Shoulders (becauſe they are different from what is ſeen in other Medals of this King) ſeem to contradict it, it may be well ſuppos'd that *Antiochus*, being a vain Man, would adorn himſelf in this manner, that he might be the more like either to the Deity of *Egypt*, or to *Apollo*, of whom he boaſted he was deſcended.

R. A. 39. The Head of *Antiochus* with a radiant Crown: The X a thing I know not what to make of, with the aforeſaid Inſcription. It is w. d. and w. p.

I have engraved the X exactly as it is in the Original; but I dare not affirm what it is, eſpecially ſince I have found the many skilful Perſons, to whom I have ſhewed it, could not any way inform me.

D. D. 40. The Head of *Antiochus* IV, with a radiant Crown, under which are theſe Letters, ANTIOXOY. The X. a Woman ſitting upon a Bull, with this Inſcription, ΣΙΔΟΝ..... The reſt is not legible. It is w. p.

Lucian, in his Treatiſe of the *Syrian* Goddeſs, ſays that in *Phenicia* there is a great Temple of the *Sidonians* conſecrated to *Aſtarte*, which he takes to be the Moon; tho' a Prieſt of the Temple told him it was *Europa* Siſter of *Cadmus*, and Daughter of *Agenor*, who diſappear'd he knew not how; and to whom, near that Place, a Temple was rais'd, and a Report ſpread about, that for the ſake of her Beauty ſhe had been ſtollen away by *Jupiter*. Add alſo to this what is engraven on the Money of this People, as appears by our M. and this is ſufficient to explain the X.

Sir *Robert Abdy* has two large Braſs Medals of the Size of F, very thick, w. d. and w. p. On one Side is a moſt beautiful Head of *Jupiter*, and on the X an Eagle with a Flaſh of Thunder in its Claws, with this Inſcription, BAΣIΛEΩΣ. ANTIOXOY. ΘEOY. EΠIΦANOYΣ. The very ſame is expreſt in the Medal which is in *Vaillant*, pag. 195; but at *Jupiter*'s Feet there is over and above an Eagle.

ANTIOCHUS V. *call'd* EYΠATΩP. *His M's are RR.*

ANtiochus V, Son of *Antiochus Epiphanes*, nine Years after his Father's Death was elected King of *Syria*, in the 154th Olimpiad, 164 Years before Chriſt, and 149 from the Foundation of the Monarchy. For the ſake of his Father's Virtues he was call'd *Eupator*.

App. Syr.

He

He was brought up in his Youth by *Lyſias*, and, together with him, was ſlain by *Demetrius*, after having reign'd about two Years. *Joſeph. Ant. lib. 12. c. 14, 15 & 16. Juſtin. lib. 34.*

I have never yet met with any Medal of this King, which I have not ſuſpected to have been alter'd; for ſometimes the Falſifiers of M's changing the Word ΦΙΛΟΠΑΤΟΡΟΣ, which belongs to *Antiochus* IX, they put in that of ΕΥΠΑΤΩΡΟΣ in ſuch a manner, that it is almoſt impoſſible to diſcover the Cheat; wherefore we ought to be very cautious in our Enquiries.

DEMETRIUS I. *call'd* ΣΩΤΗΡ. *His M's are R.*

Demetrius I, Son of *Seleucus* IV, was ſent by his Father a Hoſtage to the *Romans*, in exchange for his Uncle *Antiochus* IV. At 23 Years of Age he deſir'd the Senate of *Rome* to place him on the Throne, inſtead of the King his Couſin, who was but a Child; but the *Romans* refus'd it. He went a ſecond time to the Senate-houſe, having heard that *Cneius Octavius* the *Roman* Ambaſſador was kill'd in *Syria*, and requeſted only that he might be ſet at Liberty; but not obtaining even this, he fled privately by Sea, and was kindly receiv'd by the *Syrians*. He took Poſſeſſion of the Kingdom in the 154th Olimpiad, 162 Years before Chriſt, and 151 from the Erection of the Monarchy. He ſlew *Lyſias* with the young King, and making himſelf Maſter of the *Babylonians*, was call'd *Sotirus*; and after having reign'd about 11 Years, was overcome and ſlain by one *Alexander*.

41. The Head of *Demetrius* with a Diadem; The X one Half of a Ship, with the Motto ΒΑΣΙΛΕΩΣ. ΔΗΜΗΤΡΙΟΥ. ΗΝΡ, *Regis Demetrii, anno* 158. and under the Ship ΤΥΡΙΩΝ, *a Tyriis*, and ſome *Phenician* Letters. This M. is w. p. and w. d. *R. A.*

I place it here to ſhew the Likeneſs of the Head, otherwiſe I ſhould have contented my ſelf only with regiſtring it, ſince it does not differ from that of *Vaillant* except in the Epoch. See what that Author ſays, pag. 240 and 241.

See alſo *Begerus Theſaur. Branden.* Vol. 3. pag. 19. who is miſtaken in the Epoch.

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42. The Head of *Apollo* wreathed with Laurel: The X is a Tripod, with the Motto ΒΑΣΙΛΕΩΣ. ΔΗΜΗΤΡΙΟΥ. This *Nummus Serratus* is m. d. w. p. and very thick and heavy. *R. A.*

Begerus has a M. like this, which he ſuppoſes to be the Head of *Demetrius* wreathed with Laurel. I do not contradict him, becauſe I have never ſeen it; but in this which I produce, I am ſure that the Head is not like to that of *Demetrius*, and that it can be no other's but *Theſ. Brand. Vol. 3. pag. 19.*

but *Apollo*. The Reaſon why the Kings of *Syria* had this Deity in ſo great Veneration is already mention'd.

R. A. 43. This *Nummo Serrato* has on one Side a Horſe's Head, and the X an Elephant's, with the Motto ΒΑΣΙΛΕΩΣ. ΔΗΜΗΤΡΙΟΥ. It is w. p. and w. d.

Theſe M's are c. in England.

R. A. 44. A Griffin's Head: The X a Buck or Stag's Head, with this Inſcription, ΒΑΣΙΛΕΩΣ. ΔΗΜΗΤΡΙΟΥ. ΣΩΤΗΡ..... *Regis Demetrii Servatoris*, with the initial Letters AB. It is w. p. and w. d. This M. is RR.

Not having any thing to ſay of this M. I leave the judicious Reader to judge as he thinks beſt.

R. A. 45. A Woman's Head with a Mitre: The X a Bow and a Quiver, with the Motto ΒΑΣΙΛΕΩΣ. ΔΗΜΗΤΡΙΟΥ. It is w. p. and w. d.

Tho' this Head is mitred, yet by reaſon of the Bow and Quiver I am apt to believe it was made for *Diana*. But as the Kings of *Syria* have been wont frequently (as we have already ſhewn) to repreſent their Wives on their Money without ſpecifying their proper Names; ſo alſo the Wife of *Demetrius* might be repreſented there in the Form of *Diana:* And tho' Authors make no Mention of it, 'tis not to be doubted but that he was married, ſince the ſame Authors give us to underſtand that he had two legitimate Sons, *Demetrius* and *Antiochus*, who ſucceeded him in the Government, as ſhall be ſaid hereafter.

ANTIOCHUS VI. ΕΥΕΡΓΕΤΗΣ, *call'd* SIDESTES. *This M. is an only one.*

S. 46. A Young Head crown'd with Ivy, which I take to be of *Antiochus* Son of *Demetrius Sotirus:* The X a large Anchor in a Crown of Ivy, with theſe Letters, ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ. ΒΞΡ, *Regis Antiochi, anno* 162. It is w. p. and w. d.

This ſingular and famous M. gives us to underſtand that which no Author has hitherto taken notice of. On one Side we ſee a young Head crown'd with Ivy, which tho' we cannot affirm it to be of a King, yet we may at leaſt believe it is that of *Bacchus*. On the X, beſides the Motto, which gives us to underſtand that it belongs to a King nam'd *Antiochus*, the Anchor makes it inevitably to belong to an *Antiochus* King of *Syria*, for the Reaſons already alledg'd where we have treated of *Seleucus* I. But how can it agree that any *Antiochus* ſhould

ſhould reign in *Syria* in the 162d Year from the Reign of the *Seleucides*, when the Claſſick Authors, as *Appian*, *Joſephus*, *Juſtin*, &c. affirm that this was the firſt Year of the Reign of *Alexander*? Why truly this M. which undoubtedly, and without all Objection, is really antique, ought to be prefer'd before all Claſſick Authority, being an exiſting Monument of the Truth of this Matter, which gives me an Opportunity of making the following Reflections.

Demetrius I. called *Sotirus*, reigning in *Syria anno* 160 after the Foundation of the Monarchy, *Alexander Bala* enjoy'd the City of *Ptolemais*, ſeated on the Sea-Coaſt of the upper *Galilee* betwixt *Carmel* and *Tyre*. When *Demetrius* had Notice that he was marching againſt him, he ſent his two Sons *Demetrius* and *Antiochus* to a Friend of his with a large Quantity of Gold, that they might be out of Harm's way, and alſo revenge his Death in caſe he ſhould be cut off; as indeed it came to paſs, for *Alexander* ſlew *Demetrius*, and invaded the Kingdom *anno* 162; and the Sons of *Demetrius* recover'd it, tho' not without great Trouble. *Juſtin. lib.* 35.

May not we therefore ſuppoſe that this M. belongs to *Antiochus Evergetes*, Son of *Demetrius* I. who by *Vaillant* is made to be the Seventh of this Name, tho' we are obliged to make him but the Sixth? ſince it cannot belong to any other, becauſe *Antiochus* Son of *Alexander* in the Year 162 was not yet born: And may not we alſo imagine that the two Sons of *Demetrius* I, of whom we have already ſpoken, as ſoon as they heard the News of the Death of their Father, came immediately to *Cilicia*, and got Poſſeſſion of one Part of *Syria*, cauſing themſelves both at once to be acknowledg'd for Kings? And as *Alexander* was believ'd to be ſpurious, they, to ſignalize themſelves as true Deſcendants of the Race of the *Seleucides*, order'd an Anchor to be ſtamp'd on their Money, as may be ſeen in this and in two other Medals of *Demetrius* II, the one placed near to this in this Book under this King, and the other in *Vaillant*, pag. 271. Neither doth it ſeem ſtrange to believe that two Brothers ſhould reign together, when they loved one another ſo extreamly, as may be plainly gather'd from the Title of *Philadelphus*, which is ſeen on the Medals of the aforeſaid *Demetrius*. This is not without Example in the Kings of *Syria*: See the Obſervation I have made upon the third M. of this *Antiochus*.

Therefore the Succeſſion of thoſe Kings ought to be corrected in this Manner. *Demetrius Sotirus*, who dy'd *anno* 162, left two Sons, *Demetrius Nicator*, and *Antiochus Evergetes* the Sixth of this Name, who reign'd jointly, as has been ſaid, in one Part of *Syria* towards *Cilicia* immediately after their Father's Death; at the ſame Time *Alexander Bala* reign'd in that Part which lyes towards *Phœnicia* and *Judea*. *Demetrius Nicator* having ſlain *Alexander*, made himſelf Maſter

ſter of all this Uſurper had enjoy'd. But ſoon after this *Diodotus* raiſing a Rebellion, ſet upon the Throne of *Antioch* the Son of the above-ſaid *Alexander*, called *Antiochus Nicephorus*, yet a Child, whom *Vaillant* calls the VIth, and I the VIIth, and ſoon after was murthered by *Diodotus*, who uſurped the Kingdom, and cauſed himſelf to be called *Triphon: Demetrius Nicator* being at that Time engaged in a War againſt the *Parthians*, he was there made a Priſoner: When *Antiochus* VI, called *Evergetes*, had overcome and killed *Triphon*, he remained ſole Poſſeſſor of the Kingdom of *Syria*, and having afterwards redeem'd his Brother from the Hands of the *Parthians*, he reſtor'd him to his Paternal Eſtate, but ſoon after this he dy'd, leaving *Demetrius* II. ſole Poſſeſſor of the Kingdom.

ALEXANDER I. ΘΕΟΠΑΤΩΡ ΕΥΕΡΓΕΤΗΣ, *called* BALA. *His M's are c.*

Juſtin. lib. 35. Joſeph Ant. lib. 13. c. 3. Appian Syr. Vaill. Hiſt. Reg. Syr. pag. 245.

ALexander, according to ſome, was a baſe Son of *Antiochus Epiphanes*, and of *Bala* his Concubine; a Favourite of *Ptolomy* King of *Egypt*, whoſe Daughter *Cleopatra* he took afterwards to Wife: he drove *Demetrius Sotirus* out of his Kingdom in the 157th *Olimpiad*, 151 Years before Chriſt, and 162 Years from the Riſe of the *Seleucides*; but after Five Years he was overcome and ſlain by *Demetrius Nicator*, Son of *Demetrius Sotirus*.

S. 47. The Head of *Alexander* with a Diadem; the X an *Apollo* ſitting in his uſual Poſture, and the Motto ΒΑΣΙΛΕΩΣ. ΑΛΕΞΑΝΔΡΟΥ. ΘΕΟΠΑΤΟΡΟΣ. ΕΥΕΡΓΕΤΟΥ. *Regis Alexandri Theopatoris Benefici.* This M. is w. p. and w. d.

S. 48. The Head of *Alexander* with a Lion's Skin; the X an *Apollo* ſtanding with his uſual Arms: It is w. p. and w. d.

S. 49. The Head of *Alexander* with a Helmet; the X a Victory with a Crown and a Palm: It is very w. p.

Theſe three M's are in *Vaillant*; the firſt, *Pag.* 256. the ſecond in 259, and the third in 260. I inſert 'em only to ſhew the Reſemblance, each one differing from the other; you may read the Explication in the ſaid Author. Sir *Robert Abdy* has a M. of *Alexander* with a Helmet like the foregoing; but the X a Tripod with the Motto as above: Under the Tripod are theſe Letters joined together NE, as is ſeen in the Margin of the Engraving. The M. is of the Size of A.

50. The

50. The Head of *Alexander* I. with a Diadem; the X is a Tripod with this Inſcription, ΒΑΣΙΛΕΟΣ. ΑΛΕΞΑΝΔΡΟΥ. It is very w. p. and w. d. *R. A.*

The Tripod belongs to *Apollo*, of which we have ſpoken already.

51. A Head with a Diadem as the foregoing; the X a Trident with a Dolphin round it, without any Motto: Is is w. d. and w. p. *R. A.*

I take it to be coin'd in the City of *Laodicea*, which borders on the Sea, for the Reaſons alledg'd by the Learned *Vaillant*, pag. 262.

52. The Head of *Alexander* with a Diadem; the X a *Jupiter* ſtanding upright, who in his Right Hand holds a Helmet, and in his Left a Staff, and theſe Letters ΑΠΑΜΕΩΝ. Γ-ΞΡ. *Apamenſium, Anno* 163. It is w. p. and w. d. *D. D.*

The Inhabitants of *Apamea* in *Syria*, bordering on the River *Orontes*, coined this M. in Honour of *Alexander*, in the ſecond Year of his Reign; the X is *Jupiter*, a Deity worſhipped by this People, who holds a Helmet in his Right Hand, to whom perhaps it was preſented as a votive one of *Alexander*'s, after the Victory obtained over *Demetrius Sotirus*, near to which City it is probable the Battel happen'd betwixt theſe two Kings.

53, 54. The Head of *Alexander* with a Diadem; the X a ſtanding *Jupiter*, with an Owl, with theſe Letters ΚΥΡΡΗΣΤΩΝ. ΑΞΡ. *Anno* 164. This M. is in *Vaillant*, pag. 260. I bring it in here only to accompany the other which is not in the aboveſaid Author. *D. D.*

The ſame Head as before; the X a *Jupiter* ſtanding with a Bough in his Right Hand, and theſe Letters ΙΕΡΟΠΟΛΙΤΩΝ. It is w. p. and w. d.

Stephanus Bizantinus, pag. 411. ſpeaking of the City of *Hieropolis*, ſays: *Hieropolis urbs Phrygiam inter & Lydiam. Urbs aquis calidis abundans, a multitudine templorum ſic appellata: Secunda Cretæ: Tertia Syriæ* (which is that of our Medal) *quæ etiam Hierapolis vocatur per* o. Pliny lib. v. cap. 23. *Bambycen, quæ alio nomine Hierapolis vocatur, Syris Magog. Procopius* in his Second upon Edifices: *Hierapolim, quæ omnium eo tractu urbium eſt Princeps ac Nobiliſſima. Ammianus*, lib. 23. calls it, *Civitatem capaciſſimam. Cellarius* places it in the *Cyrrheſtick* Province, on the River *Singa*, near the *Euphrates*. It is viſible by the Medals, that *Alexander Bala* had the Deity of *Jove* in ſingular Veneration, imitating in ſuch a Manner *Alexander* the Great, his Name-ſake, that he almoſt always ſtamp'd his Coin with this Deity; from whence, I ſuppoſe, that after he had overcome *Demetrius*, and perhaps driven back his Sons alſo, who were advancing farther into *Syria*; and being arrived at the ſacred City called *Hierapolis*, he e-

rected there a Statue to *Jupiter*, with an Olive Branch in the Right Hand, to denote that with these Victories, obtain'd by Favour of this God, he had eſtabliſh'd Peace in the Kingdom.

R. A. 55. The Head of *Jupiter* crown'd with Laurel; the X a Thunderbolt in a Garland of Laurel, with theſe Letters ΑΔΕΛΦΩΝ. ΔΗΜΩΝ. ΔΞΡ. It is w. p. and w. d.

M. 56. The Head of *Apollo* wreathed with Laurel; the X a Tripod with the ſame Inſcription as in the laſt, and theſe Numerals ΕΞΡ.

H. S. 57. Two bearded Heads conjoin'd, one of them with a Diadem; the X the Figure of a Woman, and the ſame Motto as the foregoing. It is w. d. and w. p.

To theſe three M's I adjoin the inſtructive Notes which were kindly given me by the learned Mr. *Maſſon*, which demonſtrate how much thoſe who hitherto have writ have been miſtaken, and I doubt not of their being ſatisfactory to thoſe who read them.

Though there are ſeveral Coins, eſpecially in our *Engliſh* Cabinets, that have this Inſcription, ΑΔΕΛΦΩΝ. ΔΗΜΩΝ; yet the Heads and Symbols of two Deities only are to be diſcern'd on them, and that with a twofold Year alone; for ſome have *Jupiter*'s Head on the Fore-ſide, and a Thunderbolt on the X; others, *Apollo*'s Head and a Tripod, together with theſe numeral Letters ΔΞΡ. or ΕΞΡ, which ſignify the Year 164 or 165; neither do the reſt of the Monograms vary much, which, becauſe they are of an unknown Signification, do not deſerve to be deſcribed; the Mettal and Sculpture, which is entirely *Syriac*, ſhews us very plainly to what People and Cities theſe Sorts of Medals do belong: This is confirm'd in that Paſſage of *Strabo*, who, writing concerning the *Seleucidan* Part of *Syria*, ſays expreſly it was *call'd Tetrapolis, on the Account of the four illuſtrious Cities of* Antioch, Seleucia, Apamea, *and* Laodicea, *which, by Reaſon of their Unity, were term'd Siſters, and to be preferred before all the reſt:* ἅπερ ἐκ ἐλεγοντο ἀλλήλων ΑΔΕΛΦΑΙ διὰ τὴν ὁμονοίαν, Σελεύκου τοῦ Νικάτορος κτίσματα: By which laſt Words we are not only given to underſtand, that theſe four Cities were built by *Seleucus Nicator*, but there is a Reaſon alſo given why they are call'd *Siſters*, beſides their mutual Agreement; and that is, becauſe they were the Work of the ſame Founder, and as it were Father.

Strab. lib. XVI. *p.* 1087. *Amſt. Edit.*

Moreover, ſeeing *Jupiter Caſius* was the principal Deity of the City of *Seleucia* in *Pieria*, and that the Coin of that City has commonly a Thunderbolt upon it, as its proper Symbol, as Baron *Spanheim* and Cardinal *Norris* have obſerv'd out of *Appian*; hence we may affirm, that the M's with the Inſcription now treated of, which repreſent

ſent the Head and Thunderbolt of *Jupiter*, belong to the ſame City. This is alſo confirm'd by the Monogram ſometime found upon them, where B.H.K.Υ. are join'd together; ſeeing that is to be ſeen on ſome Coins of *Seleucia* having this Inſcription, ΣΕΛΕΥΚΕΩΝ ΤΩΝ ΕΜΠΙΕΡΙΑΙ, which I have ſeen in the Hands of Mr. *Falkner*.

So alſo the other Coins, which have *Apollo*'s Head and a Tripod upon them, may be ſaid to belong to *Antioch*; ſeeing we commonly find the ſame Deity and a Tripod his Symbol upon other Coins that bear the Name of that City.

We are to obſerve in this Place, that ſome Medals with the ſame Inſcription bear a double Head that is bearded and join'd together, and wearing a Diadem, as above; ſuch a Coin Sir *Hans Sloan* has, the X of which is *a Woman with a tutalated or tower'd Head ſtanding, having a Crown in her Right Hand, without a Cornucopia*, and without numeral Letters, which yet I have ſeen on two other Coins, in the Poſſeſſion of Mr. *de Wilde* at *Amſterdam*, viz. ΔΞΡ and ΕΞΡ *Anno* 164 and 165: Perhaps that was the doubled Head of *Jupiter Caſius* and *Jupiter Philius*, who was worſhipped at *Antioch*.

Theſe Years 164 and 165 on theſe Coins refer to the *Seleucidan* Æra, and ſo to the Reign of *Alexander* I. King of *Syria*; for the Engraving and Shape of the Money alſo point to us the Times of the Kings of *Syria*.

Goltzius was the firſt that would give us this ſort of Coin with *Jupiter*'s Head and Thunderbolt upon it; but not taking the Inſcription right, he repreſents it thus: ΕΥΡΗ. ΔΕΛΦΩΝ. ΔΗΜΩΣ. and he aſcribes it to the City of *Delphos*. *Vid. Græciæ Urbium, Tab.* 8. *n.* 8.

Nonnius underſtands it in the ſame Manner, and ſo does (*a*) *Cuperus*, tho' he endeavours to correct him.

(a) *Ad Calc. Apoth. Homeri. p.* 233.

Harduin alſo is quite blind, and does but dream, when he reads and interprets an Inſcription upon the like Coin in this Manner: "Η. ΤΑ. "ΑΔΕΛΦΩΝ. ΔΗΜΩΝ; with the Symbol of a Prefect at the "lower Part of the M. In another Part *Jupiter*'s Head, which I "interpret thus: Ηρακλειας Ταρσιν Αδελφων Δήμων, *Heracleæ, Tarſi,* "*Fratrum Populorum*. But he does not tell us what the Type or Symbol of the X is.

Neither had *Begerus* any more Diſcernment than the reſt, who produces one Coin of this Sort, with *Jupiter*'s Head and a Thunderbolt, about which, according to his Cuſtom, he makes many Words; but at laſt confeſſes he does not know what Cities it belonged to. However, he judges rightly by the 165, that it was ſtruck in the Time of *Alexander* King of *Syria*.

I ſhall add no more concerning theſe Coins here, becauſe I intend to treat of them more largely upon another Occaſion.

58. *Ju-*

R. A. 58. *Jupiter*'s Head wreathed with Laurel; the X a Thunderbolt with Wings in a Garland, with this Motto, ΣΕΛΕΥΚΕΩΝ. ΤΩΝ. ΕΜΠΙΕΡΙΑΙ. CΞP. *Seleucenſium qui ſunt in Pieria, Anno* 166. It is w. p. and w. d.

This abovemention'd M. of Mr. *Maſſon*, was coin'd the laſt Year of the Reign of *Alexander* I. by the People of *Seleucia*, near to the *Pierian* Mountains in *Syria*, and is of the ſame Mettal and Workmanſhip as the former.

S. 59. A Woman's Head cover'd with an Elephant's Skin; on the X is an *Acroterium*, with the Words ΒΑΣΙΛΕΩΣ. ΑΛΕΞΑΝΔΡΟΥ. It is w. p. w. d. and R. R.

This without doubt is *Cleopatra*, Daughter of *Ptolemy Philometor* King of *Egypt*, who gave her in Marriage to *Alexander* I. after he had ſubdued *Demetrius*, and is very like one that is in *Vaillant*, pag. 235. join'd with the Head of her Husband. The ſame *Alexander* having, by underhand Dealings, endeavoured to betray the aboveſaid *Ptolemy*; he, enrag'd at ſuch Proceedings, took away *Cleopatra* from him, and gave her in Marriage to *Demetrius Nicator*, the ſecond of this Name, ſending him to his Paternal Kingdom; and died ſoon after of the Wounds he had received in the Battel againſt the aforeſaid *Alexander*. *Demetrius* II. being afterwards taken Priſoner by the *Parthians*, and the Kingdom invaded by *Triphon*, and ſhe being retired into *Seleucia* with a ſufficient Number of Soldiers, ſhe ſent for *Antiochus*, *Demetrius*'s Brother, who was wandring from one Place to another, and was marry'd to him whilſt the aboveſaid *Demetrius* was yet living, and eſtabliſh'd the Crown the third Time on her own Head. *Vid. Joſeph. Antiq. Jud. lib.* 13. *cap.* 7, 8, & 12. In ſhort, this *Cleopatra* was a Daughter of a King, Wife of three Kings, and Mother of two; we ſhall ſoon come to take Notice of her Death.

The Elephant's Skin which adorns the Head, I ſuppoſe ſhe wore in Imitation of the Queens of *Egypt*, eſpecially becauſe we ſee the ſame wrapped about the Head of *Cleopatra*'s Siſter in the *Ptolemys* in *Vaillant*, p. 121. and the *Acroterium* which is on the X, makes me believe it was coined by the *Sidonians*, this being the Mark or Symbol which that People uſed to put on their Mony.

R. A. 60. The Head of the ſame *Cleopatra* adorn'd with Ivy Leaves and a Mitre; the X an Elephant with the aforeſaid Motto. It is w. p. and w. d.

The Ivy Leaves that adorn the Head, make me believe that *Cleopatra* was a Prieſteſs of *Bacchus*; and the Elephant on the X confirms me in this Opinion, and *Diodorus Siculus*, *lib.* 4. ſays that *Bacchus* was

was the firſt that was carried in Triumph on the Back of this Animal.

DEMETRIUS II. *call'd* NIKATΩP. *His M's are reckon'd amongſt the moſt R.*

Appian.

ALexander was depriv'd of the Kingdom by *Demetrius* Son of *Demetrius Sotirus* in the 158th Olimpiad, 146 Years before Chriſt, and 167 Years after the Foundation of the Monarchy; and becauſe he had overcome the Baſtard Line, was call'd *Nicator*. He afterwards made War againſt *Arſaces* King of *Parthia*, but was defeated and taken Priſoner by him, after having reign'd ſeven Years in *Syria*. Whilſt he was in the Hands of this King, he married his Siſter called *Rodogunis*; at the ſame Time *Diodotus*, one of the King's Servants, enraged at this Action, ſet *Antiochus* the Baſtard's Son on the Throne.

Joſeph Antiq. J. d. lib. 13 c. 9. Appian.

61. The Head of *Demetrius* II with a Diadem: The X is an Anchor, with this Motto, ΒΑΣΙΛΕΩΣ. ΔΗΜΗΤΡΙΟΥ. ΝΙΚΑΤΟΡΟΣ, *Regis Demetrii Nicatoris*. It is w. d. and w. p. *R. A.*

This young Head of *Demetrius*, and the Anchor on the X, makes me believe that this M. was coined much about the ſame Time as that of *Antiochus* VI, ſirnamed *Evergetes*, who was his Brother, which I have already ſhewn, pag. 52; that is to ſay, a little after the Death of their Father: And the Title of *Nicator*, that is *Victorious*, I think may be aſcribed to ſome Victory which he might at firſt have obtain'd over *Alexander*. I ground my Opinion on the Authority of the aforeſaid M. of *Antiochus*, the Epoch whereof makes me admire at the Silence of Authors on this Head. So it might alſo be, as we ſaid at firſt, that theſe Kings uſed the Anchor to diſtinguiſh themſelves from the Baſtard Line; and that *Demetrius* would be call'd *Nicator*, a Title which no King of *Syria* had hitherto us'd except *Seleucus* I, to ſhew that he not only gloried in being deſcended from the Founder of the Kingdom, but alſo in bearing of his Name.

62. The Head of *Apollo* wreath'd with Laurel: The X a very beautiful Tripod, with the Motto ΒΑΣΙΛΕΩΣ. ΔΗΜΗΤΡΙΟΥ. ΦΙΛΑΔΕΛΦΟΥ, *Regis Demetrii Philadelphi*. This M. is w. p. and w. d. but more c. *S.*

The Name of *Philadelphus* ſhews plainly the very great Union and Affection that was betwixt the two Brothers *Antiochus* and *Demetrius*, and proves that it was not impoſſible but that they might reign together, notwithſtanding *Antiochus* was the youngeſt. By this is ſeen

ſeen the Good-nature of *Demetrius* the eldeſt Brother, who aſſociated him in the Government of the Kingdom, when he himſelf enjoy'd but a very ſmall Part of it. It might alſo be, that his Father had ſo order'd it before his Death. But be that as it will, the Love of *Demetrius* towards his Brother is very evident, and *Antiochus* made him a moſt grateful Return when he freed him from his Impriſonment in *Parthia*.

Of *Apollo*, who was in higheſt Veneration with the Kings of *Syria*, enough has been ſaid already.

The other M. which belongs to Sir *Robert Abdy*, is in every reſpect like unto the foregoing, except that in this the Name of *Philadelphus* is joyn'd with that of *Nicator*.

R. A. 63. The Head of a Woman, or perhaps of *Apollo:* The X a Tripod, with this Motto, ΒΑΣΙΛΕΩΣ. ΔΗΜΗΤΡΙΟΥ. ΘΕΟΥ. ΦΙΛΑΔΕΛΦΟΥ. ΝΙΚΑΤΟΡΟΣ, *Regis Demetrii Dei Philadelphi Nicatoris.* It is w. d. and w. p.

That *Apollo* was often repreſented like a Woman, Medals make it out, and the learned *Vaillant* treating of the Kings of *Syria*, ſpeaks very much of it; but whoever deſires to be fully informed hereof, may read Mr. *Schott*'s learned Diſſertation of *Homer*'s *Apotheoſis*, pag. 52: And tho' the Head of ours is not wreathed with Laurel, as that of this God generally is, yet the Tripod on the X puts me out of doubt concerning it.

The Motto is the ſame as in the foregoing one; only in this there is more than in that, the Title of ΘΕΟΥ, which *Demetrius* took as hereditary from his Father, and perhaps in oppoſition to *Alexander*, who to make himſelf paſs for the legitimate Son of *Antiochus* IV, aſſumed the Name of *Theopator* (*Dictus Theopator, qui patrem habuit Deum, ut ſuſpectum originis amoveret*;) as if he ſhould ſay, It is lawful for a Baſtard to call himſelf the Son of a God, tho' not to call himſelf God as his Father had done, this being a Privilege which no one can juſtly pretend to without being his true and legitimate Succeſſor. I am further of Opinion that he aſſumed the Title of *Philadelphus*, that is a Lover of his Brother, not only becauſe it agreed with that of *Demetrius* I, ΦΙΛΟΠΑΤΟΡ, a Lover of his Father, but alſo becauſe that it was done in ſome meaſure in emulation to that of beneficent ΕΥΕΡΓΕΤΟΥ, which *Alexander* had taken.

Vid. Vaill. pag. 238.

Ibid. p. 254.

R. A. 64, 65. Two M's with the Head of *Jupiter* wreathed with Laurel: The X of the firſt is an *Apollo* ſitting with his uſual Implements, and the ſame Inſcription as before; the other has the ſame Motto, and a *Pallas* ſtanding upright with Wings, with a Staff and a Shield, holding in her Left Hand a little Victory, with a Garland of Laurel.

There

There are alſo two initial Letters ΣΙ, and underneath theſe Numerals ΗΞΡ, *anno* 168. Both are w. d. and w. p.

I have nothing to ſay of the firſt, more than that it is not in *Vaillant*, and that I have ſeen another like it of a ſmall Size, but without the Title of ΦΙΛΑΔΕΛΦΟΥ.

The ſecond, by the two Letters ΣΙ which appear on it, I believe was coined in *Sidon anno* 168 of the *Seleucian* Account, to compliment *Demetrius* on the Victory he had obtain'd over the City of *Antioch*, which had rebell'd againſt him, where he was, as *Joſephus* writes, in very great Danger. In *Vaillant*, pag. 272, is a Medal of this *Demetrius* coin'd in the ſame Year in the City of *Tyre* near to *Sidon*; which gives us to underſtand that this was the way the Cities of *Phœnicia* took to congratulate their King, and to demonſtrate their Loyalty to him. It is very unuſual, and perhaps without Example, to ſee a *Pallas* with Wings, as this is in the X; my Notion is that it denotes the Shortneſs of the Expedition, he having in a very little time reduced the Rebels of *Antioch* to Obedience; and he might alſo do it in competition with *Alexander* I, to ſhew his Deſcent from the Kings of *Macedon*, ſhe being their noble Deity. *Seleucus Nicator* gave alſo a *Pallas* guiding a Chariot drawn by Elephants, for the ſame Reaſon.

Antiq. Jud. lib. 13. c. 9.

Vaill. p. 257.
Ibid. p. 38.

66. *Jupiter*'s Head wreath'd with Laurel: The X a Victory with a Palm and Garland of Laurel, and theſe Letters, ΒΑΣΙΛΕΩΣ. ΔΗΜΗΤΡΙΟΥ. ΘΕΟΥ. ΝΙΚΑΤΟΡΟΣ. It is w. p. and w. d. *S.*

This having no Epoch, I cannot well conjecture to what Time I ought to refer this Victory; but I verily believe it was that which relates to *Alexander Bala*, being the moſt famous he ever obtain'd; and the rather, becauſe the ſame *Bala* made uſe of the ſame Type when he overcame *Demetrius Sotirus* his Father, as appears in the *Italian*, p. 56, and in *Vaillant*, p. 260.

67. The Head of *Demetrius* with ſomething of a Beard: The X as the foregoing. It is w. p. and w. d. *S.*

It is eaſily perceiv'd by this Head, tho' with a Beard, that *Demetrius* was a young Man when it was coined: And I ſuppoſe he let his Beard grow a little on his Chin, that he might in this alſo be like his Father, as may plainly be ſeen by the Drawing in *Vaillant*, p. 238 and 239, which could not but have a very good Effect on the People, who remember'd his Father that had been much injur'd by *Alexander*, by ſeeing his Likeneſs in the Effigies of his Son.

68. The Head of *Demetrius* II with a Diadem, behind which is an M: The X the Figure of a Woman ſtanding upright, with *Bacchus*'s Javelin *W.*

Javelin in her right Hand, and in her Left an Apple, with a radiant Crown on her Head, and two Pine-apples hanging down on each Side; under which are two Stars, and all about the Figure two Rows of *Phallus's* or votive *Priapus's*, with this Motto, ΒΑΣΙΛΕΩΣ. ΔΗΜΗΤΡΙΟΥ. ΦΙΛΑΔΕΛΦΟΥ. ΝΙΚΑΤΟΡΟΣ, *Regis Demetrii Philadelphi Nicatoris.* It is of very fine Silver, and weighs 246 Grains *Engliſh:* It is extreamly w. p. and w. d. This M. is an only one.

The Letter M, which is behind the Head of this Medal, I think, denotes its having been coined in *Marathon* a City of *Phœnicia, Marathus antiqua Phœnicium Civitas, nunc diruta, Strab.* p. 512. which was always loyal to this King, as *Vaillant* relates, p. 319.

The rob'd Goddeſs on the X I take to be a Complication of all the Deities of the *Syrians* call'd *Pantheon*, of which *Aſtarte*, that is *Venus*, is the principal. *Cicero* affirms that *Venus* and *Aſtarte* were one and the ſame thing; *Quarta Venus Syria Tiroque conceptta, quæ Aſtarte vocatur, &c.* and *Macrobius* ſeems to infer, that ſhe was one of the chief in the *Pantheon* at *Rome*, when he ſays, *Unio qui ſuperfuit poſtea, Victâ Reginâ, & capta Ægypto, Romam delatus, diſſectuſque eſt, & factæ ex una margarita duæ, impoſitæque ſimulacro Veneris, ut monſtruoſæ magnitudinis, in templo, quod Pantheum dicitur.* Beſides which, *Phœnicia* was call'd the Land of *Venus*, who with an impure and infamous Worſhip was ador'd in the City of *Aphaca* on Mount *Libanon* near the River *Adonis*, where ſtood her moſt celebrated Temple, which was afterwards razed to the Ground by *Conſtantine* the Emperor. *Euſeb. de vita Conſtantin. lib.* 3. *c.* 55. relates at large how this Worſhip was perform'd: *Erat Schola quædam nequitiæ omnibus libidinoſis, & iis qui multa licentia corrumpunt corpus ſuum; effæminati enim viri quidam, non viri, naturæ ſuæ dignitate abnegatâ, muliebri mollitie Deam placabant. Mulierum congreſſus illiciti, & furtivi Coitus, infandaque & turpiæ facinora in delubro illo, ut in loco impio & profano admittebantur.* It is well known, that as the *Egyptians* under the Divinity of *Bacchus* comprehended all the Deities of *Egypt*; ſo alſo under that of *Venus* the *Aſſyrians* comprehended all theirs. The preſent *Pantheon* makes this very clear, and the Apple which the Goddeſs holds in her Left Hand confirms what we have already ſaid, that *Venus Genitrix* was the principal Deity of it. The Javelin which ſhe has in her Right Hand vindicates the Deity of her Conſort *Bacchus*; or ſhall we rather take it for the Goddeſs *Libera*, of whom was born *Priapus* at *Lampaſcus* a City of *Phrygia*, called by the *Aſſyrians Belphegor*; and therefore the Flanks are ſurrounded with the ſame, as votive *Phallus's* and Charms, which the Ancients uſed againſt Witchcraft. *Selden* affirms that the *Aſſyrians*, from whom the *Syrians* are derived, uſed a mad ſort of Worſhip to the ſecret Parts both of Man and Woman; and

Lib. 3. *de Natur. Deor.*
Dion. lib. 53.
Satur. lib. 3. *c.* 17.
Selenus de Diis Syr. p. 190.
Macrob. Satur. 1. *c* 21.
Hiſt. tripart. lib 2. *c.* 20.
Sozomenus, lib. 2. *c.* 15.
Socrat. l. 1. *c.* 18.
Vid. Diodor. Siculo, lib. 4.
Lucian. de Syria Dea.
De Diis Syriis, p. 138.

Xi-

Xiphilinus de Pſeud. Antonin, with the ſame Author, ſays thus, *Leonem, Simiam, & Serpentem in ædes numinis incluſit, & pudenda virilia injecit.* And afterwards adds, *Libens omitto quidquid in mentem ſubire neceſſe eſt de obſcœnis membris, in Cybeles, Oſiridis, Bacchi Myſteriis, & quod de Sacerdotum apud Ægyptios tradit, virilibus abſciſſis & numini ſacratis*; and more than this, he takes theſe Words out of *Ptolemy, Sacra ſunt apud Aſſyrios, membra generationis deſtinata; ob ſolis, Saturni, & Veneris aſpectus, qui ſeminales ſunt.* The radiant Crown on the Head of this Goddeſs may be aſcrib'd to the Sun, and alſo to *Juno*: The Pine-apples which hang on each Side, ſeem to denote *Cybele*, or the great Mother: The two Stars which appear on both Sides, I ſuppoſe to be *Caſtor* and *Pollux*. On the Garment ſeems to be ſeen that which *Lucian* obſerv'd in *Syria* in the Statue of a Goddeſs which was made for *Juno*, but had ſome Affinity with *Pallas, Venus*, the Moon, *Rhea, Diana, Nemeſis*, and the *Parcæ*; which makes me conclude it was a *Pantheon* like unto ours. At the End of this Explanation I ſhall inſert two Inſcriptions taken out of *Gruterus*, which ſeem to be to our preſent Purpoſe. To ſum up the Matter, give me Leave to ſay, that perhaps the People of *Marathon* deſigned by this M. to flatter *Cleopatra* the Wife of *Demetrius*, repreſenting her under the Image of the Goddeſs *Libera*; and that by the two Stars, the *Cabiri* or *Dioſcuri*, they would alſo denote *Seleucus* and *Antiochus* the two Sons of the ſaid *Cleopatra* by *Demetrius*, making one of them to be *Caſtor* and the other *Pollux*, foreboding that all the Deities of *Syria* would be propitious to them; becauſe the *Priapus's* were made of all ſorts of Metal, and were hung about Childrens Necks, ſuppoſing that they would be available againſt Witchcraft and all other Evils: They alſo ſuppoſed them to be the Defenders of all generated things, and for that Reaſon they were wont to ſet this Idol in their Gardens.

Ibid. p. 137.

Seldenus.

Ibid.

De Syria Dea.

Gruterus, pag. XCV.

ΤΡΥΦΩΝ. ΤΡΥΦΩΝ,

Hic ſculpitur ſtemma hominis mentulati, auribus Sylvanorum in modum acutis. Utrinq; adeſt corbis cum fructibus variis. Supra eas à dextris clava nodoſior, à ſiniſtris falcula. Infra à dextris aſini caput, cui imminet dolabra ſacrificialis. In ſiniſtris item aſini caput, cum culuro oblongiori in baſi legitur.

ΙΘΥΦΑΛΛΩΙ. ΚΟΡΥΝΗΦΟΡΩΙ.
ΚΗΠΟΦΥΛΑΚΙ. ΚΛΕΠΤΟΜΑCΤΙΓΙ
ΕΥΕΡΓΕCΙΑC. ΚΑΙ. ΕΥΔΟΚΙΑC. ΧΑΡΙΝ
ΛΑΜΨΑΚΙΩΝ. ΚΟΙΝΩΝΙΑ.

Gruterus ibid.

PRIEPO
PANTHEO
P. P. AELII
VRSIO. ET. AN
TONIANVS. AE
DILES. CL. APVL
DICAVERVNT
SEVERO. ET. IOVINIANO. COS.

69. The Head of a Woman: The X a *Cornucopia*, with this Motto, ΒΑΣΙΛΕΩΣ. ΔΗΜΗΤΡΙΟΥ. ΗΞΡ, *Regis Demetrii, anno* 168. It is pretty w. p. and w. d. *R. A.*

This Woman's Head, which has no Sign of Divinity, I verily believe to be *Cleopatra*, who was taken by her Father from *Alexander* for Offences committed againſt him, as is already noted, and given to *Demetrius* II; tho' in this M. the Flattery of the Artificer is plainly diſcovered, having made her much more beautiful than in that deſcribed pag. 24.

The double Epoch on the X I believe has not been ſeen till now on any other Coin, nor can I give any Reaſon for its being ſo in this. *Cleopatra*, in the Year 168, was certainly married, according to Hiſtorians, to *Demetrius*; and this is alſo confirmed by the Authority of the aboveſaid M. and by means of this her Marriage, this King being favoured by *Ptolemy Philometor* her Father, recovered her paternal Kingdom; therefore, in acknowledgment of this Favour, I ſuppoſe he commanded the Image of the aboveſaid *Cleopatra* to be expreſt with a *Cornucopia* on the X, ſeeing by her Means the Uſurper was expell'd, and the publick Tranquility reſtored, which made Plenty flouriſh in the Kingdom of *Syria*.

ANTIOCHUS VII. ΘΕΟΣ. ΕΠΙΦΑΝΗΣ. ΝΙΚΗΦΟΡΟΣ. *His M's are R R.*

Joſeph. Antiq. lib. 13. c. 12.

Antiochus VII, whom *Vaillant*, pag. 274, calls the VIth, was the Son of *Alexander Bala* and *Cleopatra*. He was rais'd to the Throne whilſt a Youth by *Diodotus*, in oppoſition to *Demetrius* II, in the 158th Olimpiad, 145 Years before Chriſt, and the 168th of the *Seleucian* Dynaſty, at the very ſame time that the aboveſaid *Demetrius* reign'd in *Syria* and *Phænicia*; and having reign'd about two or three Years, he was ſlain by *Diodotus*, who took Poſſeſſion of the Kingdom, and caus'd himſelf to be call'd *Tryphon*. *Appian* of *Alexandria* calls him *Alexander*, but againſt the Opinion of other Hiſtorians, and the Authority of the M. in *Vaillant*, p. 281.

I do not know of any Medals of this King in *England*; and Mr. *Maſſon* has aſſur'd me that he never ſaw any of them in his Travels beſides that belonging to the Grand Duke of *Tuſcany*, which may be ſeen in *Vaillant*, p. 281, wherein the Word ΝΙΚΗΦΟΡΟΥ is under the Figure of *Jupiter* at the Bottom, and not as that Author places it.

TRYPHON. ΑΥΤΟΚΡΑΤΟΡ. *His M's in Braſs are not common, but in Silver are RR.*

Ryphon, firſt call'd *Diodotus*, after having impiouſly murther'd the young King *Antiochus*, uſurp'd the Kingdom in the 159th Olimpiad, 143 Years before Chriſt, and in the 170th of the Foundation of the Monarchy. Having reign'd five Years, he was overcome and ſlain by *Antiochus Sidetes*, Brother of *Demetrius*, who was then a Priſoner in *Parthia*. *App. Syr. & Joſeph. Antiq. lib. 13. c. 12. Juſtin. lib. 36.*

70. The Head of *Tryphon* with a Diadem: The X a Helmet with a Plume, if not a Horn, and a Star underneath it, with this Inſcription, ΒΑΣΙΛΕΩΣ. ΤΡΥΦΩΝΟΣ. ΑΥΤΟΚΡΑΤΟΡΟΣ, *Regis Tryphonis Imperatoris*. It is very w. p. and very w. d. S.

I have engraved this for the ſake of the Reſemblance, becauſe that in *Vaillant* is wanting in this Particular. You may read in the ſaid Author the learned Explication of this M. pag. 295.

ANTIOCHUS VI. ΕΥΕΡΓΕΤΗΣ, *vulgarly call'd* Sidetes. *His M's are c. that is to ſay, thoſe which were coin'd after the Year* 174.

Antiochus VI, who according to *Vaillant* is the VIIth, was the younger Son of *Demetrius Sotirus*, and Brother of *Demetrius Nicator*. He made War againſt *Tryphon*, (being firſt join'd in Wedlock to *Cleopatra* his Brother's Wife, who was a Priſoner in *Parthia*) overcame and ſlew him, and with very great Difficulty recover'd his whole paternal Kingdom in the 160th Olimpiad, 139 Years before Chriſt, and the 174th of the *Seleucian* Dynaſty. He made War againſt *Phraates* King of *Parthia*, who had ſucceeded *Arſaces*, requiring him to reſtore to him his Brother, whom he retain'd a Priſoner; who accordingly did ſet him at Liberty; but afterwards making War a ſecond time againſt the ſame King, he was routed, and in Deſpair kill'd himſelf, after he had reign'd nine Years alone, and eleven with his Brother, as the M. pag. 52 of the *Italian*, induces us to believe. Authors are of different Opinions about the Time that he reign'd. Some reckon but 7, others 9, and others 12 Years. *Joſephus* makes a great Elegy on this King, to whom he gives the Title of *Pious*. *Antiq. Jud. lib. 13. c. 12 & 16.*

71. The

S. 71. The Head of *Antiochus* with a Diadem: The X an Eagle with one Foot on the Prow of a Ship, and this Motto, ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ. ΔΟΡ, *Regis Antiochi, anno* 174. It is a Silver one, w. p. and w. d.

I place it here only to ſhew its Likeneſs, *Vaillant* having already inſerted it, pag. 304, where you may read the Explanation. I ſhall content my ſelf only with ſaying it was coin'd in the City of *Tyre*, the Key with the Monogramma over it confirming it; but I do not find in this that which *Vaillant* diſcovers in his, *viz.* ΙΕΡ. ΑΣΥ, *Tyri ſacræ Aſyli.* The Reader may judge of it by the Engraving, wherein I have been as exact as poſſibly I could.

R. A. 72. The Prow of a Ship: The X a Trident, with this Motto, ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ. ΕΥΕΡΓΕΤΟΥ, *Regis Antiochi Benefici.* It is w. p. tho' but m. w.

D. D. 73. The Prow of a Ship: The X a Trident finely adorned, with the aforegoing Inſcription, and theſe Numerals, ΔΟΡ, *anno* 174. It is w. p. tho' but m. w.

Theſe two Medals being of the ſame Workmanſhip and Likeneſs, it may well be ſuppos'd they were alſo made at the ſame Time and Place. I ſhall give my Opinion of the ſecond, which may be done with the more Certainty becauſe it has the Epoch, and may be apply'd alſo to the other.

The Year 174 was the very ſame in which *Cleopatra* reſided in *Sidon*, where I ſuppoſe it was coin'd, and ſent for *Antiochus Evergetes*, who was wandring from Place to Place for fear of *Tryphon*, and married him. He having put himſelf at the Head of a good Number of Troops which were under the Command of this Princeſs, march'd with them againſt the Uſurper *Tryphon*, and laid Siege to the City *Dor* or *Dora*, the furthermoſt in *Phœnicia*, in which he was, and took him Priſoner. It is to be ſuppos'd that being oblig'd to lay Siege to this very ſtrong Place both by Sea and Land, that the *Sidonians* ſupply'd him with a Fleet, and it is very probable that the Prow of the Ship and the Trident denote it. The Epoch of this Medal, ΔΟΡ, might afford ſome room for a Witticiſm, if we ſhould read it ſimply *Dor*, which is the Name of the City which was beſieg'd and taken this ſame Year 174: But ſuppoſe it ought to be written thus, ΔΩΡ, then it may be ſaid that the Ornament which appears above the Δ was made afterwards, to make it appear that tho' Ρ is the principal Letter of the Epoch, yet the Δ might be the principal in the Name of the ſaid City.

Some

Some Obſervations on the two Medals of Demetrius Nicator, *which may ſerve to clear up the Hiſtory of* Antiochus Evergetes.

I cannot do leſs in this Place than give my Thoughts on two Medals of *Demetrius Nicator* which are in *Vaillant*, which occaſion great Confuſion in his Hiſtory, and come very properly to be conſider'd here, in order to clear up what I have ſaid pag. 52, 53, 54 of the *Italian*.

The aboveſaid Author, pag. 289, produces a Medal of *Demetrius* coin'd in *Sidon* with the Epoch 174, which ſeems to make appear that *Demetrius* was not then a Priſoner among the *Parthians*, and to contradict the Authority of the Holy Scripture, which makes him a Captive in the Year 172. In pag. 308 he produces another of *Demetrius*'s coin'd in *Tyre* with the Epoch 180, which ſeems contradictory as well to Reaſon as to the Medals which are extant of *Antiochus Evergetes*, which plainly ſhew that he reign'd in *Syria*, and it is well known that the aboveſaid *Demetrius* was yet a Priſoner of the *Parthians*. *Vaillant* himſelf knows not what to ſay, and I am alſo in great Confuſion about them, perceiving that they are contrary not only to Hiſtory, but even to themſelves, which yet muſt not be allow'd; but that they only appear to be ſo, becauſe we cannot penetrate into the true Meaning of them, which however I conceive I now diſcover by the M. of *Antiochus*, inſerted by me before *Alexander*, with the Epoch 162, which obliges me to believe that the ſaid *Antiochus*, and *Demetrius Nicator* his elder Brother, had always reign'd jointly together. Let us now proceed to Fact.

I firmly believe that there can be no Miſtake in the Holy Scripture, where it is ſaid that *Demetrius* was taken Priſoner by *Arſaces* King of *Parthia* in the Year 172; and that the firſt Medal of *Demetrius* of the Year 174, as alſo the ſecond of the Year 180, were coin'd by *Antiochus Evergetes* whilſt his Brother was in *Parthia*; becauſe they having reign'd ſo many Years together, as is already noted, tho' one of them was abſent, he retain'd the ſame Right as at firſt; and the rather becauſe it's not to be believ'd that *Antiochus*, who was ſo humane even to his Enemies, as *Joſephus* affirms, would ſhew himſelf ſo ungrateful to his own kind Brother as to take an Advantage of his Misfortunes; and therefore that he might not be ſuppos'd ambitious of reigning alone, I conjecture that he order'd the Money to be coin'd with the Name of *Demetrius*, to ſhew that he ſtill had a Right to reign, and that as ſoon as an Opportunity ſhould offer he would procure him his Liberty, as afterwards he did. If what I have now ſaid ſeem probable, then the Hiſtory is thus reconcil'd to the Medals; but if it muſt obſtinately be deny'd that theſe two Brothers reign'd jointly,

Joſeph. Antiq. lib. 13. c. 16.

jointly, becauſe the Hiſtory does not mention it, then it muſt be ſaid, as to this Particular, that the Ancients were Fools, and did not know what they did, and that the Authority of ancient Medals ſerve for nothing; which is utterly contrary to the common and general Opinion of all learned Men.

D. D. 74. A *Cupid*'s Head with a Wing on the Shoulder: The X a Lote Flower with a Palm underneath it, and this Motto, ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ. ΕΥΕΡΓΕΤΟΥ. G, o P, *Regis Antiochi Benefici, anno* 176. It is very w. p. and w. d.

The Head of a *Cupid* is an unuſual Type with the Kings of *Syria*, tho' common in this, and *Vaillant* makes no mention of it. You may ſee what this Author ſays on the Title ΕΥΕΡΓΕΤΟΥ, pag. 305, as alſo on the Lote Flower, pag. 306, to which I refer you. I ſhall only add, that I am of Opinion that he aſſumed the Name *Evergetes*, which is the ſame as Beneficent or Kind, to reproach *Alexander*, who was the firſt that made uſe of it, but without Merit; whereas *Antiochus*, if we may believe *Joſephus* the Hiſtorian, deſerv'd it above all others; for having beſieg'd *Hircanus* in *Hieruſalem*, and the *Jews* requeſting him to grant them a Truce for ſeven Days to celebrate the Feaſt of Tabernacles, he, tho' an Enemy, diſcover'd however an Inſtinct of Devotion, and not only granted the deſired Truce, but ſent Proviſions to the Army, which was in great want of them, and ſent alſo Victims for the Sacrifices, and Veſſels of Gold and Silver full of moſt precious Perfumes to burn on the Altars. *Hircanus* admiring his Beneficence, and to ſhew an Inſtance of his own Gratitude, concluded a Peace with him, let him enter the City with all his Army, preſented him with three thouſand Talents, which he took out of the Sepulchre of King *David*, and made an Alliance with *Antiochus*, and both of them march'd together againſt the *Parthians*.

Antiq. Jud. lib. 13. *c.* 16.

I have found in theſe Cabinets with the Head of *Cupid* almoſt all the Epochs mention'd by *Vaillant*, pag. 307, as in this Medal; but ſome of them have over and above the Lote Flower or a Palm, a Star, or Key underneath, *&c.* which denote the City where they were coin'd, as *Vaillant* has well obſerv'd in divers Places of his Book.

DEMETRIUS II. *call'd* Redux. *His M's are R R.*

Juſtin. lib. 38.

Appian.

DEmetrius II, after the Death of *Arſaces* King of *Parthia*, whoſe Siſter *Rodogunis* he had marry'd, remain'd in the Hands of *Phraates* the Succeſſor of *Tigranes*; and having ſeveral times endeavour'd to eſcape from his Captivity, but always in vain, he was at laſt releaſed by the Means of his Brother *Antiochus Evergetes*. He return'd to reign again in the 162d Olimpiad, 131 Years before Chriſt, and in the

the 182d ſince the Foundation of the Monarchy; but was afterwards put to Death by his Wife *Cleopatra* out of Jealouſie of *Rodogundis*. Others will have it, that being overcome in Battel by *Alexander Zebinas*, and endeavouring to fly to *Ptolemais*, where his Conſort *Cleopatra* was, ſhe deny'd him Entrance; wherefore he departed for *Tyre*, where he was taken Priſoner, and dy'd miſerably after many Sufferings. He reign'd about four Years after his Reſtoration. *Juſtin. Antiq. Jud. lib.* 13. *c.* 17.

75. The Head of *Demetrius Redux* with a Diadem and a long Beard: The X a Beaſt, on which is a Figure ſtanding upright, with a Garland in its Right Hand and a Cup in the Left, with the Motto ΒΑΣΙΛΕΩΣ. ΔΗΜΗΤΡΙΟΥ. ΘΕΟΥ. ΝΙΚΑΤΟΡΟΣ, *Regis Demetrii Dei Nicatoris*. This only M. is of Silver, w. p. and w. d. *D. D.*

Demetrius, after his Releaſement from his Impriſonment in *Parthia*, return'd and reign'd in *Syria*, and according to the Cuſtom of that People, who let their Beards grow when they are in Slavery or under any Affliction, and in Imitation of them, let his Beard grow alſo [ſee *Vaillant*, pag. 314] as may be ſeen in this M. coin'd in the City of *Tharſis* in *Cilicia* near the River *Cydnus*, to congratulate *Demetrius* on his Return.

Begerus produces two Medals of *Tharſis* with the like X: He makes the Figure ſtanding upright to be *Sardanapalus* the Founder of this City, with whom he ſays agrees the Garland and the Cup, denoting his Luxury; and the Beaſt trod under his Feet he takes to be a *Linx*, an Emblem of his Voraciouſneſs: You may read this Author who explains at large what I have only hinted at. *Theſ. Brand.* Vol. 1. p. 507.

Alexander II. *called* Zebinas. *His M's are c.*

Alexander II, according to *Juſtin*, was an *Egyptian*, Son of a Merchant called *Protarcus*: This Man, by a famous Impoſture, made himſelf believed to be the adopted Son of *Antiochus Evergetes*; and being aſſiſted by *Ptolemy Phiſcon*, King of *Egypt*, he uſurped the Kingdom of *Syria* in the 162d *Olimpiad*; 129 Years before Chriſt, and 184th of the *Seleucian* Dynaſty: He reigned about Six Years. *Lib.* 39.

76. The Head of *Alexander* II with a Diadem; the X a naked Figure of *Bacchus* ſtanding upright, with this Inſcription, ΒΑΣΙΛΕΩΣ. ΑΛΕΞΑΝΔΡΟΥ. ΔΠΡ. *Regis Alexandri, Anno* 184. It is admirably w. p. and w. d. This Epoch is the firſt Year of the Reign of *Alexander*. See *Vaill.* p. 317. *S.*

77. A Head with a radiant Crown; the X two *Cornucopia's*, and theſe Letters, Α. Π, with the aforeſaid Motto. It is w. p. See *Vaill.* p. 324. *S.*

I inſert theſe two M. for the ſake of the Likeneſs, they having been already done by Dr. *Vaillant*, to whom I refer you for their Explanation.

R. A. 78. The Head of *Alexander* with a Diadem; the X an Anchor, with the uſual Motto, and the numerals, ΔΠΡ. *Anno* 184. It is w. d. and w. p.

The Year 184, as has been already ſaid, is the firſt of *Alexander*; therefore I believe that he put the Anchor on the X to ſtrengthen the Impoſture, and make himſelf to be eſteem'd of the Royal Family of the *Seleucides*, whoſe particular Mark was an Anchor, and of which we have already ſpoken. Theſe Words of *Juſtin* verify my Conjecture: *Et compoſita fabula quaſi per Adoptionem Antiochi Regis receptus in familiam regiam eſſet*, &c. *lib.* 39. And a little further he adds, *Interea corpus Antiochi interfecti a Rege Parthorum, in loculo argenteo ad ſepulturam in Syriam remiſſum pervenit: quod cum ingenti ſtudio civitatum & Regis Alexandri, ad firmandum fabulæ fidem excipitur: quæ res illi magnum favorem popularium conciliavit, omnibus non fictas in eo, ſed veras lachrymas exiſtimantibus.* Ibid.

S. 79. The Head of *Alexander* with a Lion's Skin; the X a Victory with a Palm and a Garland of Lawrel, and the uſual Motto. It is very w. p.

The Lion's Skin with which the Head of *Alexander Zebinas* is cover'd, makes me believe that he had this done in Imitation of *Alexander* the Great, as *Alexander Bala* alſo had done it before him: See *Vaill.* p. 259. And the Victory I think ſhould be referred to that which he obtained over *Demetrius Nicator* about the Year 186 from the Foundation of the *Seleucian* Kingdom, which was the Third of *Alexander*'s Reign, and wherein he became Maſter of the whole Kingdom.

This brings to my Mind what *Juſtin* ſays, *lib.* 38. *n.* 2. that he being worſted by *Antiochus Grypus*, fled to *Antioch*; where, being in great Want of Money to pay his Troops, he made them take out of the Temple of *Jupiter* a Statue of Victory of maſſy Gold, and to cover his Sacrilege he uſed to ſay jeſtingly, that *Jupiter* had given him the Victory.

S. 80. A Woman's Head crowned with Ivy and a long Head of Hair; the X the Figure of a Woman with a Buſhel on her Head, holding in her Right Hand the Rudder of a Ship, and in her Left a *Cornucopia*, with the uſual Inſcription. It is w. p. and w. d.

Vaillant, p. 329. produces a M. like this, and takes it to be the Head of *Alexander* II. but either his was different from this, or not being

being well preſerv'd on the Side of the Head, I could not diſcern whether it was a Man's or a Woman's: It is moſt certain that ours is the Head of a Woman, as we have ſaid before, and I think it is the Wife of *Alexander*; but who ſhe was, or how ſhe was called, the Silence of Hiſtorians permits me not to affirm. It may alſo be thought to be the Effigies of *Bacchus*, ſeeing he is ſometimes repreſented in a female Dreſs; but I ſubmit the whole to the Deciſion of the Learned: And for the Explication of the X, I remit the Reader to the abovementioned Place in *Vaillant*; adding only, that the Figure with the Buſhel on its Head, being an *Egyptian* Deity, ſeems to point at the Extraction of *Alexander*, who was of that Country.

Seleucus V, eldeſt Son of *Demetrius Nicator* and *Cleopatra*, took Poſſeſſion of the Kingdom with the Conſent of his Mother, and was by her put to Death, as ſhall ſoon be ſeen.

There are now no Medals of this King extant, the Reaſon I take to be, becauſe he reigned ſo very ſhort a Time.

ANTIOCHUS VIII. ΕΠΙΦΑΝΗΣ. *called* Grypus. *His M's are c.*

Cleopatra, Wife of *Demetrius* II, had two Sons, one of them called *Seleucus*, the other *Grypus*, who was ſent to be nurſed at *Athens*: After ſhe had put her Husband *Demetrius* to Death, according to *Appian*, and cauſed her eldeſt Son *Seleucus* to be ſhot to Death with Arrows, either becauſe ſhe was afraid he would revenge his Father's Murder, or govern the whole Kingdom alone; *Grypus* took Poſſeſſion of it by the Help of *Ptolemy*, and forced his Mother *Cleopatra* to drink the Poyſon that ſhe had prepared for him; and thus he revenged the Death of his Father and Brother, and began his Reign in the 4th Year of the Reign of *Alexander*, in the 163d Olimpiad, 126 Years before Chriſt, and in the 187th from the Foundation of the Monarchy. *Antiochus*, after having reigned about 30 Years, was ſlain by the Treachery of *Heraclius* at 45 Years of Age, according to *Joſephus*, *lib.* 13. *c.* 21. *Juſtin. lib.* 24.

81. The Head of *Antiochus* VIII, with a radiant Crown; the X a Soldier ſtanding upright with a Staff, *&c.* The Motto is, ΛΑΟΔΙΚΕΩΝ. ΤΗΣ. ΙΕΡΑΣ. ΚΑΙ. ΑΥΤΟΝΟΜΟΥ. *Laodecenſium ſacræ & ſuis legibus utentis.* *D. D.*

Let no one admire at my placing this one only Medal under *Antiochus* VIII, becauſe I have diligently compared the Effigies ſtamped on it with others which bear his Name, and find beyond doubt that it belongs to this King; beſides which, the large Eagle Noſe agrees very exactly with that which *Juſtin* ſays of him, *propter naſi magnitudinem, cognomen Grypo fuit.* The moſt eminent Cardinal *Norris*, *De Epoch. Syromach.* *Juſtin. lib.* 39.

Syromach. diſert. 3. *p.* 178. inſerts a Medal of the Maritime *Laodicea* in *Phænicia*, to diſtinguiſh it from another of the ſame Name in *Phrygia*; the X of which being better preſerved than ours, will only ſerve the better to diſtinguiſh the Type of this, the Inſcription being different.

That the City of *Laodicea* was ſacred, and govern'd by its own Laws, could not yet have been known, if it had not been diſcover'd by this moſt rare Medal, no Antiquary that I know of having mention'd it, except *Goltzius* in his Treaſury; where he publiſhes a M. of *Trajan Decius*, with this Motto, ΛΑΟΔΙΚΕΩΝ. ΤΗC ΙΕΡΑC. ΚΑΙ. ΑCΥΛΟΥ: But he having been ſeveral Times contradicted by the Learned, it is not reaſonable that entire Credit ſhould be given to thoſe Medals of his, if they have not been obſerved by others, of which this is one. The Letters which are under the X may be ΚΛ. or ΚΑ. or ΚΔ. but be they what they will, I take them for Marks of the Coyner, and not for the Epoch.

S. 82. A Woman's Head with a Diadem; the X a *Faſces* or Torch, and theſe Letters, ΒΑΣΙΛΙΣΣΗΣ. ΚΛΕΟΠΑΤΡΑΕ. ΒΑΣΙΛΕΩΣ. ΑΝΣΙΟΛΟΥ. AqP. *Reginæ Cleopatræ & Regis Antiochi, Anno* 191. It is w. p. and w. d.

This is the ſame *Cleopatra* of whom we have already ſpoken, who was Wife of *Alexander* I, and afterwards of *Demetrius Nicator*, and whilſt he was a Priſoner married *Antiochus Evergetes*: She was a moſt ambitious Woman, who, as ſome will have it, that ſhe might reign alone, put her Husband *Demetrius* to Death after his Return, and cauſed her eldeſt Son *Seleucus* to be darted to Death, becauſe he took Poſſeſſion of the Kingdom after his Father's Deceaſe without her Knowledge, and gave the Name of King to *Antiochus Grypus* his younger Brother: I ſay the Name only, becauſe ſhe kept the Power to her ſelf; and perceiving that he could hardly ſuffer the ſubmitting ſo much to his Mother, ſhe endeavour'd to poyſon him; but the Miſchief fell on her ſelf, as aforeſaid; for her Son made her drink the Poyſon ſhe had prepared for him. She might be compared with *Agrippina* Mother of *Nero*, if we may make Compariſons between Women as *Plutarch* has done between Men. She dyed in the Year 191 of the *Seleucides*, as has been prov'd by Medals, according to the juſt Obſervations of *Vaillant*, p. 338, and 339.

It's to be obſerv'd that ſhe is in the Medal of *Alexander* repreſented older than in this, wherein ſhe ought at leaſt to be Five and Fifty Years old; from whence I conjecture, that foraſmuch as ſhe appears handſomer and younger on that of *Demetrius* II, it was her Ambition that occaſioned it; and the Artiſts to pleaſe her, as ſhe grew in Power and Authority, ſo much the more flatter'd her, by making her young again;

again; and they took particular Care in this Medal, when it might be ſaid ſhe was an abſolute Queen, not to diſoblige her. She was the only one of the Queens of *Syria* that aſſum'd the Title of ΘΕΑΣ. See *Vaillant*, p. 337.

I ſhall ſpeak of the X in the next.

83. A Woman's Head with a Buſhel upon it; the X the ſame, Inſcription and Year as the laſt: It's w. p. and w. d.

This is *Cleopatra* the Mother of *Antiochus* VIII, under the Form of *Iſis* the *Egyptian* Goddeſs, to ſhew her Deſcent, as was alſo done in the Time of *Alexander* II. See *Vaillant*, p. 255.

The Torch on the X belongs to *Bacchus*. *Satyri enim ni Bacchica Pompa a Ptolomæo Philadelpho ordinata Lampadas geſtabant*, Vaillant, p. 383. This confirms what I have ſaid in *p.* 64 of the *Italian*, that *Cleopatra* was the Prieſteſs of *Bacchus*.

84. A Woman's Head with a Mitre and Quiver in the Form of *Diana*; the X a naked *Apollo* with his uſual Enſigns, and this Inſcription, ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ ΕΠΙΦΑΝΟΥ. It's pretty w. d. and w. p. *R. A.*

Diana is an uncommon Type on the *Syrian* Medals: And I have ſhewn before on ſeveral Occaſions, that it's probable they repreſented their Queens under the Form of this Goddeſs; and this induces me to believe, that this may be the Head of *Tryphene*, the ſecond Daughter of *Phyſcon*, and the firſt Wife of *Antiochus* VIII, or elſe of *Cleopatra Selene*, *Phyſcon*'s third Daughter, and the ſecond Wife of the ſame *Antiochus*; but having met with nothing whereby to diſtinguiſh them, I cannot take upon me to determine which of them it is. The learned *Begerus*, in his *Theſaurus Brandenburgicus*, wiſely judges, that that Medal which has the Title of *Epiphanes* without the Word ΘΕΟΥ belongs to *Antiochus* VIII, and not to *Antiochus* IV, as may be ſeen by what *Vaillant* ſays.

Juſtin in *lib.* 39. *p.* 34, treats at large of theſe two Princeſſes, where it would make one tremble to read the Barbarity of *Tryphene* towards *Cleopatra* the Wife of *Cizicenus* her own Siſter, on whom ſhe was ſeverely revenged.

ANTIOCHUS IX. ſirnamed ΦΙΛΟΠΑΤΩΡ *and* Cyzicenus.

Antiochus IX. the Son of *Antiochus Evergetes* and of *Cleopatra*, and Brother by the maternal Side to *Antiochus* VIII, was called *Cyzicenus*, becauſe he was ſent to be nurs'd at *Cyzicum*. He waged War againſt *Antiochus* VIII, becauſe he underſtood he deſigned to poyſon him, but was defeated by him; however, taking the *Appi*

Field

Field again with another Army, he conquer'd *Grypus*: He began to take Poſſeſſion of the Kingdom of *Syria* in the 166th *Olympiad*, before Chriſt 114, 119 Years after the Foundation of the *Seleucidæn* Monarchy, and 13th of the Reign of *Grypus*: He ruled in Part of *Syria* Seventeen Years, and was overcome, taken and ſlain by *Seleucus* VI, his Nephew. See *Joſeph. Antiq. l.* 13. *c.* 21.

S. 85. A Head with a Diadem and a little bearded: The Inſcription, ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ. ΦΙΛΟΠΑΤΟΡΟΣ. ΘqP. *Regis Antiochi Philopatoris, Anno* 199. It's w. p. and w. d.

This M. was ſtruck in the City of *Seleucia*. See *Vaillant*, p. 348.

D. D. 86. A beardleſs Head with a Diadem; the X *Jupiter* ſitting, with a Spear in one Hand, and a little Victory in the other: The Inſcription ſame as the laſt. It's very w. p. and w. d. See *Vaillant*, p. 364.

R. A. 87. A Head with a Helmet on; the X the Prow of a Ship, and the ſame Inſcription. It's w. p. and w. d.

Though the Face of this helmeted Head be ſomewhat different from the other, I take it to be *Antiochus* IX; and the Prow of a Ship on the X, ſhews the Medal was ſtruck in ſome maritime City, to congratulate *Antiochus* upon his Victory over his Brother *Grypus*.

R. A. 88. *Jupiter*'s Head with a Lawrel about it; the X a *Pallas* with a Helmet, holding an Eagle in her Right Hand, and leaning on a Shield with her Left: The Inſcription as before. It's w. p. and w. d.

Jupiter was a Deity peculiar to ſeveral Cities in *Syria*, ſo that I cannot ſay poſitively where this M. was ſtruck; the *Pallas* on the X ſhews, as has been obſerv'd before, that this King was deſcended from the *Macedonians*.

R. A. 89. A *Cupid*'s Head with Wings to his Shoulders; the X a Victory with a Branch in the Right Hand: The Inſcription the ſame. It's w. p. and w. d.

We have obſerv'd under *Antiochus Evergetes*, that *Cupid* is an uncommon Type with the Kings of *Syria*; the Victory on the X refers to that obtained by *Antiochus Philopater* over his Brother *Grypus*.

SELEUCUS VI, *ſirnamed* ΕΠΙΦΑΝΗΣ *and* ΝΙΚΑΤΩΡ. *His M's are RR.*

SELEUCUS VI, the Son of *Antiochus Grypus* and *Tryphene*, after his Father's Death began his Reign over Part of *Syria* in the 170th Olimpiad, before our Saviour's Nativity 97, and from the Foundation of the *Seleucidan* Monarchy 216 Years. He immediately waged War againſt *Antiochus Cyzicenus* his Uncle, overcame him, and became King of all *Syria*; but proving to be a cruel and tyrannical Prince, he was taken and bound by the *Syrians*, and at laſt, according to *Appian*, burnt in his Palace in the City of *Mopſueſtia* in *Cilicia*, after he had reign'd about two Years.

90. A Head with a Diadem: The X a Tripod, with this Inſcription, ΒΑΣΙΛΕΩΣ. ΣΕΛΕΥΚΟΥ. ΕΠΙΦΑΝΟΥΣ. ΝΙΚΑΤΟΡΟΥ, *Regis Seleuci Epiphanis Nicatoris.* This M. is w. p. and w. d. *S.*

It's to be met with alſo in *Vaillant*, p. 366. and the Reaſon why I place it here is to ſhew the Difference that is between this and the following Face. The Tripod has reference to *Apollo*, as I have obſerv'd before.

91. A Head with a Diadem: The X a *Pallas* with a Helmet, having a Shield and Spear in her Left Hand, and a little Victory in the Right, with this Inſcription, ΒΑΣΙΛΕΩΣ. ΣΕΛΕΥΚΟΥ. ΕΠΙΦΑΝΟΥΣ. ΝΙΚΑΤΟΡΟΣ. ΝΕΙΣΙ. This is a Silver M. w. p. and w. d. and weighs 232 Grains *Engliſh*. *L. P.*

Many eminent Antiquaries have wrote upon this M. of *Seleucus* VI, but no Body has explain'd the Letters ΝΕΙΣ that are upon it, except Father *Harduin*, who has but ſlightly touch'd upon it. *Triſtanus* in his *Additions*, Tom. 2, ſays nothing of it; and *Patin* in his *Theſaurus* in *4to.* p. 27, unwarily aſcribes it to *Seleucus* I. *Vaillant* as well as others not only ſays nothing of it, but if you narrowly view p. 368 of his Kings of *Syria*, you will plainly ſee theſe Letters were cut and afterwards razed out of the Copper. *Begerus* in his *Theſaurus Brandenb.* Vol. I. p. 258, would have the Letter N to be AP conjoin'd, and to ſignify the City *Aradum*, where he believes it was coin'd; and of the reſt of the Letters ΕΙΣΙ he makes the Epoch ΕΙΣ, but it is plain he was miſtaken, and that they will bear no other Reading than ΝΕΙΣ, that is *Neiſibienſes*. I am apt to think with Father *Harduin* that it was ſtruck at *Niſibis*, a moſt ancient and famous City of *Meſopotamia*, in the Province of *Mygdonia* on the other Side of the *Euphrates* near the River *Tigris*; of which *Strabo* ſpeaks thus, *lib.*

Num. Ant. pag. 584. *in quarto.*

Field again with another Army, he conquer'd *Grypus:* He began to take Poſſeſſion of the Kingdom of *Syria* in the 166th *Olympiad*, before Chriſt 114, 119 Years after the Foundation of the *Seleucidan* Monarchy, and 13th of the Reign of *Grypus:* He ruled in Part of *Syria* Seventeen Years, and was overcome, taken and ſlain by *Seleucus* VI, his Nephew. See *Joſeph. Antiq. l.* 13. *c.* 21.

S. 85. A Head with a Diadem and a little bearded: The Inſcription, ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ. ΦΙΛΟΠΑΤΟΡΟΣ. ΘqP. *Regis Antiochi Philopatoris, Anno* 199. It's w. p. and w. d.

This M. was ſtruck in the City of *Seleucia.* See *Vaillant*, p. 348.

D. D. 86. A beardleſs Head with a Diadem; the X *Jupiter* ſitting, with a Spear in one Hand, and a little Victory in the other: The Inſcription ſame as the laſt. It's very w. p. and w. d. See *Vaillant*, p. 364.

R. A. 87. A Head with a Helmet on; the X the Prow of a Ship, and the ſame Inſcription. It's w. p. and w. d.

Though the Face of this helmeted Head be ſomewhat different from the other, I take it to be *Antiochus* IX; and the Prow of a Ship on the X, ſhews the Medal was ſtruck in ſome maritime City, to congratulate *Antiochus* upon his Victory over his Brother *Grypus.*

R. A. 88. *Jupiter*'s Head with a Lawrel about it; the X a *Pallas* with a Helmet, holding an Eagle in her Right Hand, and leaning on a Shield with her Left: The Inſcription as before. It's w. p. and w. d.

Jupiter was a Deity peculiar to ſeveral Cities in *Syria*, ſo that I cannot ſay poſitively where this M. was ſtruck; the *Pallas* on the X ſhews, as has been obſerv'd before, that this King was deſcended from the *Macedonians.*

R. A. 89. A *Cupid*'s Head with Wings to his Shoulders; the X a Victory with a Branch in the Right Hand: The Inſcription the ſame. It's w. p. and w. d.

We have obſerv'd under *Antiochus Evergetes*, that *Cupid* is an uncommon Type with the Kings of *Syria*; the Victory on the X refers to that obtained by *Antiochus Philopater* over his Brother *Grypus.*

SELEUCUS VI, *ſirnamed* ΕΠΙΦΑΝΗΣ *and* ΝΙΚΑΤΩΡ. *His M's are RR.*

Seleucus VI, the Son of *Antiochus Grypus* and *Tryphene*, after his Father's Death began his Reign over Part of *Syria* in the 170th Olimpiad, before our Saviour's Nativity 97, and from the Foundation of the *Seleucidan* Monarchy 216 Years. He immediately waged War againſt *Antiochus Cyzicenus* his Uncle, overcame him, and became King of all *Syria*; but proving to be a cruel and tyrannical Prince, he was taken and bound by the *Syrians*, and at laſt, according to *Appian*, burnt in his Palace in the City of *Mopſueſtia* in *Cilicia*, after he had reign'd about two Years.

90. A Head with a Diadem: The X a Tripod, with this Inſcription, ΒΑΣΙΛΕΩΣ. ΣΕΛΕΥΚΟΥ. ΕΠΙΦΑΝΟΥΣ. ΝΙΚΑΤΟΡΟΥ, *Regis Seleuci Epiphanis Nicatoris.* This M. is w. p. and w. d. *S.*

It's to be met with alſo in *Vaillant*, p. 366. and the Reaſon why I place it here is to ſhew the Difference that is between this and the following Face. The Tripod has reference to *Apollo*, as I have obſerv'd before.

91. A Head with a Diadem: The X a *Pallas* with a Helmet, having a Shield and Spear in her Left Hand, and a little Victory in the Right, with this Inſcription, ΒΑΣΙΛΕΩΣ. ΣΕΛΕΥΚΟΥ. ΕΠΙΦΑΝΟΥΣ. ΝΙΚΑΤΟΡΟΣ. ΝΕΙΣΙ. This is a Silver M. w. p. and w. d. and weighs 232 Grains *Engliſh*. *L. P.*

Many eminent Antiquaries have wrote upon this M. of *Seleucus* VI, but no Body has explain'd the Letters ΝΕΙΣ that are upon it, except Father *Harduin*, who has but ſlightly touch'd upon it. *Triſtanus* in his *Additions*, Tom. 2, ſays nothing of it; and *Patin* in his *Theſaurus* in *4to*. p. 27, unwarily aſcribes it to *Seleucus* I. *Vaillant* as well as others not only ſays nothing of it, but if you narrowly view p. 368 of his Kings of *Syria*, you will plainly ſee theſe Letters were cut and afterwards razed out of the Copper. *Begerus* in his *Theſaurus Brandenb.* Vol. I. p. 258, would have the Letter N to be AP conjoin'd, and to ſignify the City *Aradum*, where he believes it was coin'd; and of the reſt of the Letters ΕΙΣΙ he makes the Epoch ΕΙΣ, but it is plain he was miſtaken, and that they will bear no other Reading than ΝΕΙΣ, that is *Neiſibienſes*. I am apt to think with Father *Harduin* that it was ſtruck at *Niſibis*, a moſt ancient and famous City of *Meſopotamia*, in the Province of *Mygdonia* on the other Side of the *Euphrates* near the River *Tigris*; of which *Strabo* ſpeaks thus, *lib.* *Num. Ant. pag.* 584. *in quarto.*

lib. 16. *In quibus & Niſibis eſt, quam Antiochiam Mygdoniam adpellarunt, ſub monte Maſio poſitam:* Thus alſo *Plutarch* in the Life of *Lucullus, Tranſgreſſus* (*ex Armenia*) *Taurum, in regionem, quæ Mygdonia adpellatur, venit, fertilem & apricam, in qua urbs ampla & populoſa erat: Niſibin barbari, Græci vocabant Antiochiam Mygdonicam.* It may be argued from this M. that *Seleucus* VI poſſeſſed this Part of *Syria*, and that perhaps he kept his Court at *Niſibis*, ſeeing this Prince was firſt ſtiled King of *Meſopotamia*, as is affirm'd by *Strabo, lib.* 16. *Juſtin, lib.* 15. *Appian. de Bell. Syr. & Arrian. apud Photium.* This is the only M. that I have hitherto ſeen which gives us to underſtand that the Dominion of this King extended as far as the *Tigris*; and it may be obſerved that the Letters, which I have engraven juſt as they are, appear to be very different from thoſe which we meet with on other *Syriack* Medals. This I ſuppoſe is the Reaſon *Vaillant* and *Begerus* found it ſo difficult to be read, the laſt of whom found it alſo hard to diſtinguiſh Part of the Type, while the other ſays it is an *Acroterium*, and is ſmartly reproved for it by *Begerus*, who will have it to be a Palm Branch. My Opinion is that it may be a Branch of a Mooriſh Reed, which abounds in this Ground that is marſhy, by reaſon of the Overflowings of the *Tigris* and *Euphrates*; which Reeds were very profitable to the Inhabitants, as may be ſeen in *Strabo*, who in *lib.* 16 writes thus of them, *Aquarum effuſionem fieri contingit, quæ in campos egreſſa, lacus & paludes ad mare efficiunt & arundineta, è quorum arundinibus varia contexuntur vaſa, quorum quæ liquida ſuſcipiunt, bitumine illinuntur, cætera nuda, & lituræ expertia relinquuntur; fiunt etiam vela arundinea ſtoreis, & cratibus ſimilia.*

Pallas on the X with a little Victory in her Hand, alludes to the Victory which *Seleucus* obtain'd over his Uncle *Antiochus Cyzicenus*, in the Year 217 after the Foundation of the *Seleucidan* Monarchy; hence this M. muſt have been ſtruck in the laſt Year of *Seleucus*.

ANTIOCHUS X. ΕΥΣΕΒΗΣ. ΦΙΛΟΠΑΤΩΡ. *His M's are R R.*

ANtiochus X, Son of *Antiochus* IX. He was ſaved by the *Syrians* from the Treachery of his Couſin *Seleucus*; and being of a compaſſionate Nature, and ſo willing to ſave his Life, he was for that Reaſon called *Euſebius*, tho' *Appian* ſays this Name was rather given him by way of Deriſion by the *Syrians*, he having marry'd a Woman call'd *Selene*, who had been firſt the Wife of his Father *Cyzicenus*, and afterwards of his Uncle *Grypus*. He began his Reign over Part of *Syria* in the 171ſt Olimpiad, 95 Years before our Saviour's Nativity, and 218 from the Foundation of the *Syrian* Monarchy. He reign'd about 20 Years.

92. A Head with a Diadem: The X two Caps of *Caſtor* and *Pollux* with Strings hanging down from them, and two Stars over them, with theſe Words, ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ. ΕΥΣΕΒΟΥΣ. ΦΙΛΟΠΑΤΟΡΟΣ, *Regis Antiochi Euſebij Philopatoris*. It is w. p. and w. d. *S.*

There is an Explanation of this M. in *Vaillant*, p. 394, and the Reaſon why I inſert it here is becauſe of the Likeneſs of the Head, and in order to make out a Series of theſe Kings.

ANTIOCHUS XI. ΕΠΙΦΑΝΗΣ. ΦΙΛΑΔΕΛΦΟΣ, *call'd* Dydimus. *His M's are R R.*

ANtiochus XI was the Son of *Antiochus Grypus* by his Wife *Triphene*, and he and his Brother *Philip* were Twins. He began to reign in the 171ſt Olimpiad, before Chriſt 94, and 219 Years after the Erection of the Kingdom of *Syria* by his Family, in the ſecond Year of *Antiochus Pius*, by whom he was ſlain after he had reign'd not quite a Year.

93. A Head with a Diadem: The X a *Pallas* ſtanding with a Helmet on, holding a little flying Victory in her Right Hand, and a Spear and Shield in the Left, with this Inſcription, ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ. ΕΠΙΦΑΝΟΥΣ. ΦΙΛΑΔΕΛΦΟΥ. Φ, *Regis Antiochi Epiphanis Philadelphi*. It is w. p. and w. d. *D. D.*

This M. is the ſame with that in *Vaillant*, p. 371, where you may read the Explanation. I place it here only to preſerve the Series, and to ſhew the Likeneſs. The Letter Φ after the King's Title, in the Opinion of the ſame Author ſignifies it was coin'd by the *Philadelphians*, a People of *Cœlo-Syria*, in honour of this *Antiochus*.

PHILIPPO ΕΠΙΦΑΝΗΣ. ΦΙΛΑΔΕΛΦΟΣ. *His M's are R.*

PHilip was the third Son of *Grypus* and *Tryphene*, *Antiochus* XI and he being Twins. He began his Reign in the 131ſt Olimpiad, 92 before Chriſt's Nativity, and 219 after the erecting of the Kingdom of the *Seleucides*, in the ſecond Year of *Antiochus Pius*, who was defeated by him in conjunction with *Demetrius* III his younger Brother, whom he drove out of their Country in the fifth Year of his Reign; but *Antiochus Pius* returning two Years after, recover'd the Kingdom out of *Philip*'s Hands. He reign'd about ten Years over Part of *Syria*.

S. 94. A Head with a Diadem: The X *Jupiter* fitting with a Spear, and a little Victory which crowns him: The Inſcription is ΒΑΣΙΛΕΩΣ. ΦΙΛΙΠΠΟΥ. ΕΠΙΦΑΝΟΥΣ. ΦΙΛΑΔΕΛΦΟΥ, *Regis Philippi Epiphanis Philadelphi.* This is a Silver M. very w. p. and indifferently done.

The ſame is in *Vaillant*, p. 390, and inſerted here for the ſame Reaſons before given. It may be obſerv'd that the Letter Φ is made in the Form of a Croſs, which is not well expreſs'd in *Vaillant*'s Engraving.

DEMETRIUS III. ΦΙΛΟΜΗΤΩΡ. ΕΥΕΡΓΕΤΗΣ. ΚΑΛΛΙΝΙΚΟΣ, *ſirnamed* EUCÆRUS, *His M's are RR.*

DEmetrius III was the fourth Son of *Grypus* and *Tryphene*. He reign'd in *Damaſcus* the fourth Year of *Antiochus Pius*, in the 172d Olimpiad, 92 Years before our Saviour's Birth, and 221 Years after the Foundation of the Kingdom of the *Seleucides*. This Prince, in conjunction with *Philip*, overcame *Antiochus Pius*; but the War being afterwards renew'd, he in his Turn was defeated and taken Priſoner, and dy'd a little after, when he had reign'd five Years.

L. P. 95. A Head with a Diadem and a ſmall Beard, having theſe Letters AK on one Side: The X is a Ship with Oars, having this Inſcription, ΒΑΣΙΛΕΩΣ. ΔΕΜΗΤΡΙΟΥ. ΣΙΔΩΝΙΩΝ. *Regis Demetrii Sidoniorum*, in *Phenician* Characters.

The learned Mr. *Maſſon* has communicated to me the following Remark, which is a ſtrong Proof that it relates to *Demetrius* III.

" Foraſmuch as this M. appears by the Inſcription to have been " coin'd by the *Sidonians*, and that under King *Demetrius*, there " needs no further Inquiry to be made, but who this *Demetrius* was. " Now, beſides that the Face ſeems to me to be the ſame with that of " *Demetrius* III, found very rarely on Coins with theſe Words ΦΙΛΟ- " ΜΗΤΟΡΟΣ. ΕΥΕΡΓΕΤΟΥ. ΚΑΛΛΙΝΙΚΟΥ, the 21ſt Year of " the later *Sidonian* Epoch leads us alſo to him, which I ſuppoſe is " pointed out to us by the Letters AK; for if that one and twenti- " eth Year be deducted from the Beginning of that Æra, or 643 *ab* " U. C. (*a*) it will alight on the Year from the Building of *Rome* " 644, or the 222d of the *Seleucides*, when *Demetrius* III was in the " ſecond Year of his Reign.

(*a*) *A quo iſtam Æram inire jam docuit Eminentiſſ.* Noriſius *lib. de Epoch. diſ. IV.* §. 1.

ANTI-

ANTIOCHUS XII. ΕΠΙΦΑΝΗΣ. ΔΙΟΝΥΣΟΣ. *His M's are c.*

ANtiochus XII was the fifth Son of *Grypus*. He reign'd in *Damaſcus* after *Demetrius* in the 173d Olimpiad, before our Saviour's Nativity 87, and the 226th Year of the *Seleucidan* Kingdom. He was defeated and ſlain by the *Arabs*, after he had reign'd two Years, while *Antiochus Pius* and *Philip* contended for the Kingdom.

96. A Head ray'd with a Crown of Ivy: The X an Elephant holding a Torch in his Trunk, and a Star behind him, with this Inſcription, ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ. ΕΠΙΦΑΝΟΥ. ΔΙΟΝΥΣΟΥ, *Regis Antiochi Epiphanis Dionyſi.* Above the Back of the Elephant are alſo to be ſeen theſe Letters ΣΤΑ. It's w. d. and w. p. *S.*

This M. may be ſeen in *Vaillant*, where you have alſo the Explanation of it. I inſert it here for the Reaſon already given. As for the Letters ΣΤΑ I have not Skill enough to interpret them, and therefore I paſs them over in Silence.

97. This M. is indifferently perform'd, tho' w. p. I cannot take upon me to diſtinguiſh whether it is Half an Ox or ſome other Animal that is upon it. On the X you may plainly ſee a Crown of Ivy, with this Inſcription, ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ. ΕΠΙΦΑΝΟΥΣ. ΔΙΟΝΥΣΟΥ. *D. D.*

The Crown of Ivy alludes to *Bacchus*, from whom this King took the Name of *Dionyſius*.

TIGRANES *King of* Armenia *and* Syria. *His M's are RR.*

THE *Syrians* perceiving that the Contentions and Diſcord of the Brothers would deſtroy the Kingdom, they turn'd their Eyes upon a foreign Prince. They were divided in their Opinions; ſome were for electing *Ptolemy* King of *Egypt*, others *Mithridates* King of *Pontus*, but they all agreed in the Choice of *Tigranes* King of *Armenia*, in the 174th Olimpiad, 84 Years before Chriſt's Nativity, and 229 after the Foundation of the *Syrian* Monarchy by *Seleucus*. He drove out *Antiochus Pius* and a Son he had by *Selene*, and kept the Kingdom in perfect Peace for eighteen Years together; but *Syria* ſuffer'd extreamly in his Time by a moſt terrible Earthquake, whereby a hundred and ſixty thouſand Perſons and many Cities were deſtroy'd. He was afterwards overcome by *Lucullus*, and depriv'd of his Kingdom. *Juſt. lib. 40.*

98. *Tigranes*'s Head with an *Armenian* Tiara: The X a wing'd Victory with Branch in the Right Hand, and this Inſcription, ΒΑΣΙ- *S.*

ΛΕΩΣ. ΤΙΓΡΑΝΟΥ, *Regis Tigranis*, and theſe Letters at the Bottom, ΠΑΡ. This Braſs M. has been w. p.

Tho' *Vaillant* has none of this M. yet the Reader may ſee what he ſays in p. 399 concerning the Ornament of *Tigranes*'s Head. I take the Victory on the X to relate to that which he had obtain'd over *Antiochus Euſebius*; but for the Letters ΠΑΡ which are underneath, I leave them to be explan'd by the Learned, ſince I am not able to offer any thing of my own upon good Grounds concerning them.

ANTIOCHUS XIII. ΕΠΙΦΑΝΗΣ. ΦΙΛΟΠΑΤΩΡ. ΚΑΛΛΙΝΙΚΟΣ. *ſirnam'd* Aſiaticus *and* Commagenus. *His M's are RR.*

Juſt. lib. 40. App. Syr.

Antiochus XIII, the Son of *Antiochus Pius*, after *Lucullus* had expell'd *Tigranes*, was put upon the Throne in the 177th Olimpiad, 69 Years before the Incarnation, and the 244th of the *Seleucidan* Kingdom; but after he had reign'd ſix Years *Pompey* depriv'd him of his Kingdom, and when *Antiochus* deſir'd he might be reſtor'd, *Pompey* made Anſwer, That tho' the People ſhou'd deſire it, he could not conſent to give them a King who had lain conceal'd in a Corner of *Cilicia* during eighteen Years that *Tigranes* had been in Poſſeſſion of *Syria*, which now *Pompey* turn'd into a *Roman* Province. And this was the laſt King of the Race of *Seleucus Nicator* who ruled over the *Syrians*.

K. 99. A Head with a Diadem: The X the Figure of a Woman ſtanding, with a Cornucopia, and this Inſcription, ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ. ΕΠΙΦΑΝΟΥ. ΦΙΛΟΠΑΤΟΡΟΣ. ΚΑΛΛΙΝΙΚΟΥ, *Regis Antiochi Epiphanis Philopatoris Callinici.* It's w. d. and w. p.

Vaillant has this M. in p. 407, where you may ſee the Explanation of it; and I place it here for the Reaſons foregoing.

D. D. 100. A Head with a Diadem, and the X a naked *Apollo* ſtanding, leaning on a Tripod, with the ſame Inſcription as the laſt. The M. is pretty w. d. and very w. p.

The *Apollo* on the X gives us to underſtand, that the *Seleucidan* Kings of *Syria* to the very laſt held this Deity in great Veneration.

PHÆNICIAN MEDALS.

HAving given you as it were a compleat Series of the Kings of *Syria*, it may not be improper to add ſome *Phænician* Medals in this Place, which were ſtruck in the Time that thoſe Kings reign'd; and this perhaps may be a Handle for ſome learned Perſon to undertake to explain them for the Benefit of Learning.

M. The Head of a Woman tower'd, with theſe Letters MA, and a *Caduceus* at the Bottom: The X a Rudder with *Phænician* Characters.

The learned Notes that follow were writ by the Owner of the Medal.

" It's manifeſt that this Piece was ſtruck by the *Sidonians* from " the *Phænician* Letters cut in the firſt Line above the Rudder, ſee- " ing they are the very ſame, both as to Number and Shape, with " thoſe we have ſeen in others with the *Greek* Name of *Sidon*.

" Hence I would conjecture that the *Greek* Letters M A behind " the tower'd Head relate to the Epoch of the ſame City, and ſo " lead us to the 41ſt Year of the ſame, the Year of *Rome* 684; for " that Epoch of *Sidon* being introduced after the antiquated Æra of " the *Seleucides*, began in the Year of *Rome* 643, as his Eminence " Cardinal *Norris* has truly demonſtrated in his Epoch. *Syrom. Diſ.* " IV. *c.* 5. §. 1.

" *Vaillant* has given us another (*a*) out of his *Muſæum*, which on " the X has the ſame Letters with ours, and a Rudder, tho' not ve- " ry exactly repreſented by him. On the other Side is a radiant " Head with a Diadem of *Antiochus* IV as he ſuppoſes.

(*a*) *Reg. Syr. Hiſt. p.* 200.

" M. *de Boze* of *Paris* has a Braſs Coin of a third Size with the " ſame X, tho' not ſo perfect; the fore Part is the Head of *Deme-* " *trius* I, and ſets out his Titles, *viz.* a young Head with a Diadem, " with this Inſcription, ΒΑΣΙΛΕΩΣ. ΔΗΜΗΤΡΙΟΥ. ΣΩΤΗΡΟΣ, " ſaving that the Letters of the laſt Word are a little defaced.

" Moreover *Reland* has publiſh'd the X of this Coin (*b*) exhibited " here, which I communicated to him when I was the Owner of it; " but he has not exactly obſerv'd that the Inſcription on the fore Part " was the ſame as that Coin in the Hands of M. *de Boze*.

(*b*) *Palæſt. lib. III. p.* 1014. *ubi & alter Demetrii III nummus delineatur.*

Theſe three Medals are w. p. and very w. d. in yellow Metal.

Two

R. A. Two Heads one upon another, perhaps of *Jupiter* and *Juno:* The X a Rudder with *Phœnician* Characters. It is w. p. and w. d.

It will not be foreign to our Purpoſe to inſert in this Place a Paſſage out of *Pomponius Mela*, who ſpeaks thus of the *Phœniçians*; *Phœnicen illuſtravêre Phœnices, ſolers hominum genus, & ad belli paciſque munia eximium. Literas & literarum operas, aliaſque etiam artes, maria navibus adire, claſſe confligere, imperitare gentibus, regnum præliumque commenti.*

P. Mela, lib. 1. c. 12.

W. This M. is fine Silver, and weighs 164 Grains *Engliſh*. The Letters are ſupply'd out of another that is the ſame, and belongs to *D. D.* It's very w. p.

W. This is the ſame as the laſt both as to the Metal and the Workmanſhip, and weighs 166 Grains. It has a Counter-mark, wherein, ſo far as I am able to diſcern, there ſeems to be an Oxe. And this ſhall ſuffice concerning *Phœnician* Medals.

Of the KINGS *of* COMMAGENE.

WE judge it not impertinent to add here to the Medals of the Kings of *Syria* thoſe of the Kings of *Commagene*, for tho' the Power of the firſt became more reſtrain'd in the ſecond, yet it was not quite extinguiſh'd till the Time of the Emperor *Veſpaſian*. In order therefore to continue a Series of the Kings of *Syria*, we have put together ſome of the Medals of the Kings of *Commagene*, and engraven and deſcrib'd them; and the more to oblige our Readers, we have illuſtrated them with the judicious and learned Obſervations wrote in *Latin* by Mr. *Maſſon* upon them, who was pleaſed at my Requeſt to take this Trouble upon him, notwithſtanding his other Avocations, by reaſon of which he might have juſtly excuſed himſelf.

L. P. I. A Head with a Diadem, ΒΑΣ. ΜΕΓ. ΑΝΤΙΟΧΟΣ. ΕΠΙ, *Rex Magnus Antiochus Epiphanes:* The X a Crown of Laurel, a Capricorn, and under it an Anchor, and theſe Letters, ΚΟΜΜΑΓΗΝΩΝ, *Commagenorum*. It is w. p.

H. S. II. A Head with a Diadem, ΒΑCΙΛΕΥC. ΜΕΓ. ΑΝΤΙΟΧΟC. ΗΠΙΦΑ, as before: The X a Scorpion in a Crown of Laurel, and the ſame Letters as before. It's w. p. and w. d.

III. A

III. A young Head with a Diadem ΒΑΣ. ΑΝΤΙΟΧΟΣ. the X two *Cornucopia's*, and the ſame Letters as before. *L. P.*

IV. A Head with a Diadem ΒΑΣΙΛΕΥΣ. ΜΕΓΑΣ. ΑΝΤΙΟΧΟΣ. the X a Scorpion in a Crown of Lawrel, with theſe Letters ΛΑΚΑΝΑΤΩΝ. It's w. p. *L. P.*

V. A Head with a Diadem ΒΑΣΙΛΕΥΣ. ΜΕΓΑΣ. ΑΝΤΙΟΧΟΣ. the X a Scorpion in a Lawrel Crown, with theſe Letters, ΚΟΜΜΑΓΕΝΩΝ. It's w. p. and w. d. *R. A.*

VI. A Head with a Diadem; the X the ſame as the laſt. It's w. p. and pretty w. d. *D. D.*

VII. This is a Medal of my own, and like the laſt: I place it here becauſe of the two Countermarks it has. *Antiochus*, whoſe it is, was put into the Poſſeſſion of the Kingdom of *Commagene* by *Caligula*, and afterwards outed by the ſame Emperor; he was reſtor'd by *Claudius*, as we read in *Dio* and *Suetonius*: My Conjecture is, that the Money which had been coined by him, when he was turned out of his Kingdom, being no longer current, was, upon his Reſtauration by theſe Marks, brought to its former Value; one of which being an Anchor, denoted his Deſcent from the firſt Kings of *Syria*; and the other, which are two *Cornucopia's*, point out the great Quantity of Proviſions, which perhaps he had gather'd together in the Province upon his Return.

VIII. The Head of a Woman with a Diadem, ΒΑΣΙΛΙΣΣΑ. ΙΟΤΑΠΗ. ΦΙΛΑΔΕΛΦΟΣ; the X a Scorpion in a Lawrel Crown, with theſe Letters, ΚΟΜΜΑΓΗΝΩΝ. It's w. p. and w. d. *L. P.*

IX. The two Sons of *Antiochus* IV. on Horſeback, ΒΑCΙΛΕΟC. ΥΙΟΙ; the X a Capricorn in a Lawrel Crown, with an Anchor under and a Star above it, with theſe Letters, ΚΟΜΜΑΓΗΝΩΝ. Theſe three Medals are alike, and w. p. and m. w. *D. D.* *L. P.* *H. S.*

X. The Head of a Woman ΙΟΤΑΠΗ.....; the X a young Man's Head with ſome Letters, which cannot be read; but m. w. *M.*

Notes

Notes of the Learned Mr. Maſſon *on the preceding Medals of the Kings of* Commagene.

FORASMUCH as ancient Authors make mention of ſeveral *Antiochus's* that have reign'd in *Commagene*, it will not be out of the Way, if, in explaining the foreſaid Coins and others, we ſhould premiſe a ſhort and accurate Account of the Princes who have govern'd that Country, within which narrow Bounds the ſpacious Kingdom of the *Seleucides* had been confined, till the Emperor *Veſpaſian* reduced it into the Form of a Province.

I. The firſt who occurs to us in this Series is *Antiochus*, who is expreſly called King of *Commagene* by *Dio* in the Tranſactions of the Year of *Rome* 685, (*a*) as being the Perſon who then, and indeed after the Victory of *Lucullus* (*b*) over *Tigranes*, and the taking of the City of *Tigranocerta*, call'd according to that Prince's Name, was admitted into the Friendſhip of the *Romans*. But *Appian*, who in the Actions of *Lucullus*, makes no mention of this King, afterwards when he comes to the Affairs of *Mithridates*, ſays that *Pompey* "having paſſed over Mount *Taurus* (*c*) made War againſt *Antiochus* "King of *Commagene*, until he brought him to accept of the Friend-"ſhip of the *Romans*." Then treating of the State of the Kingdoms and Provinces made ſo by *Pompey*, he adds, "that he en-"truſted *Seleucia*, and whatever he had taken in the Irruption "he had made into *Meſopotamia*, with *Antiochus* of *Commagene*." *Strabo*, an older Author, confirms what is ſaid of *Seleucia*, which he calls "a Caſtle in *Meſopotamia*, ſituate at a Bridge on the *Eu-*"*phrates*, wherein *Tigranes* having for ſome Time impriſon'd *Cle-*"*opatra* call'd *Silene*, after ſhe had been drove out of *Syria*, put "her to Death. (*d*)

(a) *Lib.* 35. *fragment. initio.*

(b) *Gain'd before the Nones of* October *if we believe* Plutarch *in* Lucullus.

(c) *In the Year of* Rome 690.

(d) Strabo *lib.* 16. p. 749, *where indeed the Manuſcripts inſtead of* τῷ Κομμαγηνῷ, *as* Caſaubon *reads it, have* τῆ Κομμαγηνῆς, *but the Place cited out of* Appian *confirms the firſt Reading.*

But learned Men vary in their Opinions, whether this *Antiochus Commagenus* be the ſame Man with *Antiochus* XIII, and the laſt King of *Syria*, the Son of *Antiochus Pius*: *Vaillant* affirms him to be the very ſame Perſon; I confeſs it appears to me a very obſcure Point, tho' I were to ſearch with the utmoſt Diligence all the Books of the Ancients, which I cannot pretend to undertake at this Time. Be it as it will, learned Men are in the Right in applying to *Antiochus* the firſt King of *Commagene*, what *Cicero* writes when he was Proconſul of *Cilicia*, in the Year of *Rome* 703, of *Antiochus* King of *Commagene*, in

in *l.* 15. of his *Fam. Epiſt.* 1, 3, & 4. At leaſt no Teſtimony can be produced, that this *Antiochus* was a different Perſon from him who a few Years before govern'd this Country by the Favour of *Lucullus* and *Pompey*.

He ſeems to be the very ſame Perſon mention'd by *Cæſar* in his Deſcription of the Forces which *Pompey* drew together againſt the Battel of *Pharſalia*, fought about the middle of the Year of *Rome* 706. *Two Hundred Horſe*, ſays *Cæſar*, (*h*) *were ſent out of* Syria *by* Antiochus Commagenus, *whom* Pompey *engaged to it with large Rewards*. Theſe *Rewards* certainly make it out clearly, that he was the ſame *Antiochus* on whom *Pompey*, as has been obſerv'd before, beſtow'd *Commagene*, and other Places in *Meſopotamia*.

(h) De Bello Civ. l. 3. c. 5.

But whether he was afterwards received into Favour by *Cæſar*, and ſo confirm'd in his Kingdom when *Cæſar* went out of *Egypt* into *Syria* in the Beginning of the Summer of the Year of *Rome* 707, Hiſtory does not expreſly inform us: However, it may be gather'd out of *Hirtius*, where he treats of *Cæſar*'s Actions in *Syria*, and ſays, "*Cæſar* having ſtopt almoſt in all the Cities of greateſt Note, publickly beſtow'd Rewards on thoſe that deſerved them, even Man by Man, inquired into their old Differences, and decided them; he took into Favour the Kings, Tyrants, and Lords of the Provinces adjoining to *Syria*, who all flock'd to him, and having given them his Orders concerning the Government and Defence of the Provinces, diſmiſt them as his own and the Friends of the *Romans*."

We may from hence therefore believe, that that *Antiochus* was no other than him mention'd by *Dio* in the Year of *Rome* 716, *l.* 16. who writes, *that being attacked and beſieged in* Samoſata *by* Ventidius M. Anthony's *Lieutenant, and even by* Anthony *himſelf, he was taken into his Favour before the Town was ſurrendred.*

II. However that King in a ſhort Time after had *Mithridates** for his Succeſſor, ſeeing we find *Plutarch* reckons *Mithridates* King of *Commagene*, among thoſe who aſſiſted *M. Antony* with their Forces before the Battel of *Actium*, in the Year of *Rome* 723. The learned Cardinal *Norris* did not mind this Paſſage ſo accurately as he might have done, as ſuppoſing that (*h*) *Plutarch gave an Account of the Auxiliaries of* Mithridates *at the Battel of* Actium, *on* Antony's *Side*, and that the King himſelf was not preſent. What became of him afterwards we know not, only we find another ſoon in Poſſeſſion of his Kingdom.

(i) De Epoch. Syrom. Diſſ. II. c. IV. p. 127.

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* *Perhaps it was one of his Coins which was ſent from* Aleppo *to Sir* Charles Hedges, *having a* Pallas *on the* X *with theſe Words,* ΒΑΣΙΛΕΩΣ ΜΙΘΡΑΔΑΤΟΥ ΚΑΛΛΙΝΙΚΟΥ; *on the Foreſide a Beardleſs Head with a* Tiara *like a Helmet, as in* Spanheim. T. I. f. 482. *who refers his to the King of* Pontus.

III. *Dio* mentions another *Antiochus* King of *Commagene* about the End of his 52d Book, the Year of *Rome* 725, whom *Auguſtus* ſent for, *becauſe he had treacherouſly ſlain his Brother's Ambaſſador to* Rome, *with whom he was at Variance.* The ſame Author adds, *that* Antiochus *being brought before the Senate, he was condemned and put to Death.*

Dio does not inform us who the Brother of this *Antiochus* was, nor whether he was then alive and ſucceeded *Antiochus*, or rather that *Auguſtus* reduced *Commagene* into the Form of a *Roman* Province.

IV. But there was another *Mithridates*, who was about Ten Years after, *viz.* in the Year of *Rome* 734, made King by *Auguſtus*, when he was in *Syria*, and regulating the *Eaſtern* Provinces, as *Dio* in B. 54 upon the ſame Year witneſſeth; for, ſays he, *he beſtow'd* Commagene *on* Mithridates *yet but a Boy, becauſe the King of that Country had ſlain* Mithridates *his Father.* And yet this does not clear up to us, who that King was who ſlew *Mithridates*'s Father, whether a little before dead, or at that Time depriv'd of his Kingdom.

And therefore what the learned *Norris* aſſerts as it were from both Paſſages in *Dio* cannot be exact, 1. that *Antiochus* who was condemn'd in the Year of *Rome* 725 was the Brother of the former *Mithridates*, 2. that this was ſlain by that Brother, and 3. that the ſame was the Father of *Mithridates* the Second, who when yet but a Boy ſucceeded his Unkle *Antiochus:* Certainly *Dio* ſays not a Word of this, nor gives us as much as any Hint of it, as may appear at firſt Sight; nay, he does the rather ſhew the contrary, eſpecially as to the two laſt Articles; for when he ſays expreſly, that *Antiochus* was put to Death by *Auguſtus* for murdering his Brother's Ambaſſador, it's plain he was not at the ſame Time guilty of his Brother's Death, otherwiſe ſo wiſe an Hiſtorian would much rather have aſſigned this as a weightier Reaſon for putting *Antiochus* to Death: Moreover *Dio* ſhews very plainly, that the Father of the latter *Mithridates* was no King, but rather a private Man; for he ſays he was kill'd by the King of *Commagene.*

V. Moreover, the next Succeſſor mention'd to us in Hiſtory was that *Antiochus*, whoſe Death *Tacitus* ſpeaks of in the Year of *Rome* 770, (*k*) *At that Time*, ſays he, Antiochus *King of* Commagene, *and* Philopator *King of* Cilicia *being dead, the People were in Arms, moſt of them being deſirous of the* Roman, *and others of Regal Government.* But then *Commagene* being made a *Roman* Province by the Emperor *Tiberius*, and *Germanicus* the Year after being ſent into the *Eaſt*, entirely ſettled it. The ſame Author adds, (*l*) *that* Q. Servæus *being put to govern* Commagene, *it was then firſt ſubjected to the Government of a Prætor.* This Change is alſo taken notice of by *Strabo* (*m*) upon

(k) *Annal. lib.* II. c. 42.

(l) *Ibid. c.* 56.

(*m*) upon the Concluſion of his Geographical Books in the Deſcription of *Commagene*, where he adds, *it was now made a Province.*

(*m*) *Lib.* XVI. ſo alſo *Joſephus Antiq. lib.* XVIII. *c.* 3.

VI. However, *Commagene* came again under a Regal Adminiſtration in the Year of *Rome* 790, and of the vulgar Chriſtian Æra 37. for thus *Dio l.* 59. writes: Caius Caligula *gave to* Antiochus, *the Son of* Antiochus, Commagene *his Father's Kingdom, to which he added the maritime Parts of* Cilicia. Yet the ſame Emperor afterwards took this Kingdom away from him, tho' *Antiochus* flatter'd him, and countenanced his Tyranny, as the ſame Author witneſſes under the Year of *Rome* 793, but *Claudius* in the very firſt Year of his Empire reſtor'd him, as *Dio* informs us in the Year of *Rome* 794, ſaying, *He reſtor'd* Commagene *to* Antiochus, *which* Caius *had given to and taken away from him.* And this is confirm'd by *Joſephus*, (*n*) who writes, that *Claudius gave* Commagene *and ſome Part of* Cilicia *to* Antiochus.

(n) *Antiq. l.* 19. *c.* 4. *Whenever-theleſs* Tillemont *has juſtly obſerv'd the Words in that Place of* Dio *ſhould be corrected,* Hiſt. T. 1. p. 1012.

To this Part of *Cilicia*, which was given to *Antiochus*, belonged the *Clitæ*, the Inhabitants of that Coaſt, where was alſo the City of *Anemurium*, as *Tacitus*, *A. R.* 825, *An.* XII. *c.* 55. has it, where he ſays, *the Country People among the* Cilicians, *called* Clitæ, being in Arms, and laying Siege to that City, were reduced to Obedience *by* Antiochus *the King of that Coaſt*, as he calls him. *Nero* gave the ſame Prince Part of *Armenia*, and made uſe of his Aid in his War againſt the *Parthians*, as may appear from *Tacitus Annal. l.* XIV. *c.* 26. compared with *l.* XIII. *c.* 7, & 37. Neither was he leſs uſeful to the *Romans* againſt the *Jews* (*o*). He was likewiſe very uſeful to *Veſpaſian*, when he ſet up for the Empire; ſeeing, ſays *Tacitus*, *Hiſt. l.* 2. *c.* 81. *he had had great Wealth long in Store, and was the richeſt of the Tributary Kings.*

(o) *Joſ. de B J.* III. *c.* 2. & VI. *c.* 12. *Tacit. Hiſt. l.* 2 *c* 81. & *l.* VI. *c.* 1. &c.

But *Antiochus* being at length in his old Age, after he had lived long in Happineſs and Proſperity, accuſed by *Pætus* Proconſul of *Syria*, of leaguing with the *Parthians* againſt the *Romans*, he was deprived of his Kingdom in the Fourth Year of *Veſpaſian*, according to *Joſephus*, (*p*) or of *Rome* 825, and was carry'd to *Lacedæmon*, and from thence to *Rome*, where, being honourably treated, he ſpent the Remainder of his Days there with his Sons *Epiphanes* and *Callinicus*; of whom we ſhall ſay more by and by.

(p) *De B. Jud l.* VII. *c.* 27.

Thus at length the Kingdom of *Antiochus* was reduced into a *Roman* Province by *Veſpaſian*; which is thus expreſs'd by *Suetonius* in the Life of that Emperor, *c.* 4. *He alſo reduced* Trachea Cilicia *and* Commagene, *which till that Time had been under Regal Adminiſtration, into a* Roman *Province.*

Having premiſed thus much, we now come to the Medals already exhibited, and we ſhall, in the firſt Place that we may the better diſtinguiſh, ſpeak of the latter which are known for certain to belong to the laſt *Antiochus* and his Family.

The Third, and the reſt to the Ninth, are of this Sort: The third Medal has the very ſame Face, tho' younger, as the IV, V, VI, and VII. Now by the IV we know for certain, that the *Antiochus* thereon ſtampt reign'd in *Cilicia*, which can be affirm'd of no other, except the laſt *Antiochus* King of *Commagene*, as we have already ſhew'd from ancient Hiſtory; for it appears that the *Lacanatæ* were a People of *Cilicia*, out of *Ptolemy*, who in his Vth Book of *Geography*, giving an Account of the Mediterranean Cities of *Cilicia*, firſt ſets down the Cities appertaining to each Region or Diſtrict in *Trachea* or *Aſpera*, and then coming to that of Λακανίτιδ Θ, he ſets down Εἰρηνόπολις for its City: This, by the Writers of later Times, is placed in *Cilicia ſecunda*, as may be obſerved more at large in *Cellarius*'s *Geographia Antiqua*, *l.* III *c.* VI. *p.* 144, 145.

The common Editions of *Ptolemy* may be corrected by this Coin, by reading ΛΑΚΑΝΑΤΙΔΟΣ inſtead of ΛΑΚΑΝΙΤΙΔΟΣ.

Vaillant had a Coin like this, and ſpeaking of *Auguſta* a City of *Cilicia*, ſays, (*q*) *This, together with* Lacanatidis, *was under the Juriſdiction of* Antiochus *King of* Commagene, *as is confirm'd by the Coin of that Prince, with this Inſcription* ΑΑΚΑΝΑΤΩΝ.

(*q*) *Num. Imp. Gr. p.* 261.

But that learned Perſon is miſtaken in adding, (*r*) "That both the "Diſtricts, as alſo the Kingdom of *Commagene*, fell to the *Romans* in "the Year of *Rome* 771 after the Death of that Prince, *viz. Antio-* "*chus*, who departed this Life the Year before;" for this ſame *Antiochus* never had any Part of *Cilicia* under his Dominions, but thoſe Territories were at length given to his Son *Antiochus*.

(*r*) *Sic & p.* 149. V. ΑΥ-ΤΟΥC-ΤΑΝΩΝ.

Neither is he under a leſs Miſtake in deducing the Epoch of the *Auguſtani*, a People of *Cilicia*, from the ſame Year of *Rome* 771; for I ſhall ſhew elſewhere, that it could ſcarce begin before the Year 773, eſpecially from *Elagabalus*'s Coin in the Cabinet of *D. D.* inſcribed ΑVΤΟΥCΤΑΝΩΝ. ΕΤΟΥC. Hq P, *anno* 198.

But to return to the Coins of King *Antiochus*: The Third with a young Face ſeems to us to have been ſtamp'd about the Beginning of his Reign; as the Sixth, which is an old Face, was, on the contrary, ſtruck towards the End of it; to which we may add, that the Form of theLetter Sigma (*) is more ſuited to the Times of *Veſpaſian*.

(*) *The like occurs in Another Coin of the ſame King, in the Poſſeſſion of* C. H. *thus*, ΑΝΤΙΟΧΟC ΕΠΙ. ΒΑCΙΛΕVC. ΜΕΓ.

As to the 8th M. here inſerted, it's not to be doubted but it belongs to the Wife of the laſt *Antiochus*, ſince it appears by another Coin ſtruck in the Maritime Part of *Cilicia* that *Jotape* was his Wife; ſeeing very celebrated Antiquaries (*s*) have long ſince publiſh'd a Coin ſtruck by the People of *Sebaſte*, where the Head of *Antiochus* is to be ſeen with theſe Words, ΒΑΣΙΛ. ΜΕΓ. ΑΝΤΙΟΧΟΣ. ΕΠΙ;

(*s*) *Vid.* Seguin *Sel. Num. p.* 402 *ed.* 2. Harduin *de Pop. & nero. p* 587 *Ed.* 1, Noris *de Epoch. p.* 129. *ſeqq.*

the

the X about a Woman ſitting, *&c.* has this Inſcription, ΒΑΣΙΛΙΣΣΗ. ΙΩΤΑΠΗ. ΣΕΒΑΣΤΗΝΩΝ; which Coin can appertain to no other King, as Cardinal *Norris* has made out at large againſt *Seguin* and *Harduin*, who aſcribe it to *Antiochus* III.

To this we may add, that the Coins of *Iotape*, of which I have ſeen ſeveral in *Britain* (*t*) and other Cabinets, are of the ſame Metal and Form as the other Coins of *Antiochus* IV, and that on one of them belonging to the reverend Dr. *Covel*, the ſame Sigma occurs inclining to a round Form which we ſee on the Coin of *Antiochus* VI. For the Queen's Head with a Diadem, like to this eighth Coin, is thus inſcrib'd in Dr. *Covel*'s Medal, ΒΑCΙΛΙCΑ (†) ΙΟΤΑΠΗ. ΦΙΛΑΔΕΛ. This laſt Word may be read whole in other Medals, thus, ΦΙΛΑΔΕΛΦΟΣ, and not ΦΙΛΑΔΕΛΦΟΥ as *Seguin* wrongly puts it.

(*t*) Hedges, Lloyd, Falkner, *&c.*

(†) *Thus, with a ſingle* C *only.*

Moreover the ninth Medal, hitherto unknown to Antiquaries, certainly exhibits to us both the Sons of *Antiochus* and *Iotape*, as I have found by the ſame ſort of Coins which are more perfect than the reſt: Such a moſt curious one, among Multitudes of others, is to be ſeen in the incomparable Muſeum of Sir *Hans Sloan*, wherein the Word ΒΑCΙΛΕΩC. VIOI, *Regis Filii*, is very plainly to be read under thoſe Princes on Horſeback; which Words are alſo very diſcernable in other Coins belonging to the *D. D.* and E. of *P. &c.*

Here therefore we have *EPIPHANES* and *CALLINICUS*, who we have obſerv'd before were the Sons of *Antiochus* IV, and are much commended by *Joſephus* for their Valour againſt the *Romans* and Duty to their Father in *lib.* VII. *c.* 27, where ſpeaking of the Onſet of *Pætus*, "*Antiochus*, ſays he, determin'd to quit the whole "Kingdom in the Condition it was, and to retire with his Wife and "Children —— *Pætus* ſent Forces to take *Samoſata*, and to keep "Garriſon in it —— The King, tho' preſs'd with the utmoſt Neceſſi- "ty, could ſcarce be brought to commit any Hoſtility againſt the *Ro-* "*mans* —— It was not eaſy for his Sons, who were youthful, expe- "rienc'd in War, and of great Valour, in ſuch Diſtreſs to abſtain "from Fighting —— Having fought with great Fury for a whole "Day, they ſhew'd ſignal Valour *&c.*" Then he ſpeaks of the Flight of *Antiochus* the Father, with his Wife and Daughters into *Cilicia*, and of *Epiphanes* with ten Horſemen to *Vologeſes* King of *Parthia*, who having afterwards obtain'd commendatory Letters from him to *Veſpaſian*, went to *Rome*, when they heard their Father *Antiochus* liv'd in royal State at *Lacedæmon*; and their Father being ſoon after brought to them from *Lacedæmon*, he had great Reſpect ſhew'd him, and they tarry'd at *Rome*.

Nevertheleſs we muſt not omit in this Place to obſerve, that *Druſilla*, the Daughter of *Agrippa* the elder, whom he left at ſix Years of Age,

Age, ſince he died in the Year of our Lord 44, was given by him in Marriage to *Epiphanes*, of whom *Joſephus* always ſpeaks as of the eldeſt Son, *Ant.* XIX. *c.* 7; and *Norris* had only *Gelenius*'s *Latin* Verſion of this Place in his View, when he wrote, (*u*) That according to *Joſephus*, " *Antiochus* IV took Care that his eldeſt Son *Epiphanes* " ſhould marry *Mariamne* the Daughter of *Agrippa* King of the *Jews* " when ſhe was ten Years old; " tho' the Cardinal himſelf ſome Pages before ſaid more correctly, " That *Agrippa* marry'd his Daugh- " ter *Druſilla*, not yet (*x*) ſix Years old, to *Epiphanes* the eldeſt " Son of King *Antiochus*.

(*u*) De Epoch. p. 136. coll. p. 128.

(*x*) Joſephus *does not uſe this Word, but ſays* Druſilla *was altogether* ἑξαετὴς.

But *Epiphanes* did not marry *Druſilla*, who afterwards was given in Marriage to *Azizus* King of *Emiſa* by her Brother *Agrippa* the younger; for *Joſephus* (*y*) tells us, That " *Epiphanes*, King *Antio-* " *chus*'s Son, refus'd to marry her, becauſe he would not embrace the " *Jewiſh* Rites, as it had been promiſed he ſhould to *Druſilla*'s Fa- " ther.

(*y*) *Joſeph. Ant. L. XX. c. 5.*

Moreover that Prince himſelf was call'd *Antiochus Epiphanes* as well as his Father, if we believe *Joſephus*, *lib.* V. *c.* 29; and indeed it is not to be doubted but *Epiphanes* became in a manner the real Sirname of the whole Family; concerning the Reaſon, Origin, and Signification of which Title others (*z*) have treated at large.

(*z*) Joan. Marſham *Can. Ægypt. p.* 54. Henr. Noris *de Epoch. p.* 129, 131, *&c.*

Thus alſo *Callinicus* was another Sirname by which another Son of *Antiochus* IV was diſtinguiſh'd from his elder Brother, in the ſame manner as the like have been given to ſeveral other Princes for Diſtinction ſake, and eſpecially among the *Seleucides* to *Demetrius* III and *Antiochus* XIII, and the laſt King of *Syria*, who at the ſame Time had the Sirname of *Epiphanes* and *Philopator*, if they are his Coins, to which Antiquaries have hitherto aſſented, that have theſe Titles (*) upon them.

(*) *One of theſe is in the Cabinet of* D.D. *another in that of my Lord* P. *whereon you may read the Sirname* ΔΙΟΝΥΣΟΥ, *but in the whole* ΒΑΣΙΛΕΩΣ. ΑΝΤΙΟΧΟΥ. ΔΙΟΝΥΣΟΥ. ΕΠΙΦΑΝΟΥΣ. ΦΙΛΟΠΑΤΟΡΟΣ. ΚΑΛΛΙΝΙΚΟΥ.

We may alſo very well infer from the Anchor to be ſeen in ſeveral of the Coins of the Kings of *Commagene*, that they were in reality deſcended from the *Seleucidan* Race; for this Anchor, which is to be found on other *Seleucidan* Coins, alludes to what ancient Writers (*aa*) have affirm'd of one being imprinted on the Thigh of the firſt *Seleucus* when he was born, and cut in a Ring which his Mother *Laodice* receiv'd from *Apollo*, which ſhe gave to her Son as a Token and Augury of his future Royalty; if we believe *Juſtin* in theſe Words, *Originis ejus argumentum etiam in poſteris manſit: ſiquidem filii, nepoteſque ejus ANCHORAM in femore, veluti notam generis naturalem, habuere.*

(*aa*) Appianus *in Syriac. p.* 123. Juſtin. *l. XV. c.* 4.

That

That ſame *IOTAPE*, whoſe Name and Head is to be ſeen on my Medal, N. 10, perhaps belongs to the ſame Family of *Antiochus* IV King of *Commagene*: It's certainly a different Face from the former *Iotape*, who we ſaid was the Wife of *Antiochus* IV, neither does the Coin ſeem to be of the ſame Metal and Workmanſhip.

Now *Joſephus* informs us, that *Antiochus* IV had not only Daughters, with whom and his Wife he fled into *Cilicia*, (*bb*) but that the Name of one of them was *Iotape*, who was married to *Alexander* a *Jewiſh* Prince of *Herod*'s Race, *Ant. XVIII. c.* 7. And here it will not be improper to ſet the Genealogy of *Alexander* in a true Light, to the End that the Miſtakes of ſome learned Men may the better appear as to this Particular. The Words of *Joſephus* are theſe: " *Alexander* the Son of *Herod*, who was ſlain by his Father, " had two Sons, *Alexander* and *Tigranes*, by *Glaphira* the Daughter " of *Archelaus* King of *Cappadocia*. Of theſe, *Tigranes*, who reign'd " in *Armenia*, being carry'd away by the *Romans*, dy'd without Chil- " dren; but *Alexander* had a Son named *Tigranes*, whom *Nero* made " King of *Armenia*, and he was the Father of a Son called *Alexan- " der*, who marry'd *Iotape* the Daughter of *Antiochus* King of *Com- " magene*, and was by *Veſpaſian* made King of *Leſidis*, Ἡσιόδῳ, in " *Cilicia*.

(*bb*) *Lib. VIII. c.* 27.

Hence we may eaſily detect the Miſtake of modern Authors, who ſay that *Alexander* the Husband of *Iotape* was the Great Grandſon of *Herod* the Great; among whom I ſhall more particularly take Notice of Cardinal *Norris*, who in his Diſputes againſt *Seguin* and *Harduin* concerning the Coins of the *Sebaſteniſts* and *Commagenians* having the Name of *Iotape* upon them, and which they aſcribe to *Alexder*'s Wife, follows the ſame Error, and theſe are his Words; (*cc*) " And I make no Doubt but both Medals belong to *Iotape* the Wife " of *Antiochus* IV King of *Commagene*, and the Mother of *Iotape* " who was marry'd to *Alexander* the Son of *Tigranes* King of *Arme- " nia*, and the Great Grandſon of *Herod* the Great. " He repeats much the ſame ſix Pages after, ſaying, " *Alexander* was the Son of " *Tigranes*, who in the 14th Book of *Tacitus* is ſaid to be the Grand- " ſon of *Archelaus* King of *Cappadocia*; for *Tigranes* his Father was " *Alexander* the Son of *Herod* the Great, and his Mother *Glaphira* " the Daughter of *Archelaus* King of *Cappadocia*. Hence it was that " *Veſpaſian* gave to *Alexander* and *Iotape* the Iſland and City of *Se- " baſte*, which the illuſtrious Great Grandfather of the ſame *Alex- " ander* had been poſſeſs'd of for almoſt five and thirty Years.

(*cc*) *De Epoch. p.* 132 & 137.

But it is very clear from the fore-cited Words of *Joſephus*, that this *Alexander* was the Great Great Grandſon of *Herod* the Great, and not his Great Grandſon; and 2dly, that *Tigranes* his Father King of *Armenia* was the Great Grandſon of *Archelaus*, and not his Grand-

ſon,

ſon, as has been wrongly noted: And this Error of that otherwiſe grave *Roman* Hiſtorian, has been long ſince refuted by the learned *Noldius*, (dd) " For, *ſays he*, beſides the Authority of *Joſephus*, *Ant.* " XIIX. *c.* 7. the very Series of Things ſhews that that *Tigranes* was " the great Grandſon of *Archelaus*; for how could *Tigranes*, the " Grandſon, born about the middle of the Reign of *Auguſtus*, (whoſe " Father (*ee*) not long after the Victory at *Actium*, was put to Death " by *Herod*) act and ſuffer under *Nero*? (*ff*) at what Time he muſt " needs be either dead, or ſo ſtricken in Years as ſcarce to be fit for " any Buſineſs.

(dd) *Hiſt. Idum. p.* 367.

(ee) *To wit, Alexander, who was put to Death by his Father* Herod *the Great, and who had a Son nam'd* Tigranes, *and the firſt King of* Armenia *of* Herod's *Family; this muſt therefore be the Grandſon of* Herod *the Great, and of* Archelaus *King of* Cappadocia *by his Daughter* Glaphira. (ff) *By whom another* Tigranes, *of whom* Tacitus *ſpeaks, was made King of* Armenia.

As to the Country, of which *Alexander* the Husband of *Jotape* was made King by *Veſpaſian*, it appears by *Joſephus* to have been Part of *Cilicia*; but the Name of it, by Reaſon of the Faultineſs of Copies, ſeems to be obſcure to this Day: For tho' the Word Ηοιάδ&, which in our common Books, and in the *Florentine* Manuſcript, is changed by *Harduin* (*gg*) into Νυσιάδ& ; and that Cardinal *Norris* approves of this Emendation, who by that Word, together with the *Jeſuit*, would have the Iſland and City firſt called *Eleuſas*, and afterwards *Sebaſte*, to be underſtood; yet I cannot be perſwaded that the Nature of the *Greek* Language and Geography will bear ſuch an Emendation.

(gg) *Thus* Norris *in Epoch. p.* 135. *teſtifies; and that in ſome* Latin *Editions it's read* Iſiados, *and in others* Yſiados; *but in the* Gryphian *Edition* Leſidi.

Be it as it will, we dare not entirely aſſent to the Explanation *Wildius* gives his Medal (*hh*) which is like ours, tho' not ſo perfect; for he affirms for certain, that *Jotape*, on that Coin, was the Daughter of *Antiochus* the IIId, petty King of *Commagene*, marry'd to *Alexander*, Great Grand-ſon to *Herod* the Great, foraſmuch as he does unwarily adapt the ſame Inſcription to his Coin, as *Harduin* gave to that coined at *Sebaſte*, which has been confuted at large by Cardinal *Norris*. (*ii*)

(hh) *Select. Num.* T.V. P. 41, 42.

(ii) *De Epoch. p.* 132, *&c.*

It remains we ſhould now come to explain the Two firſt Medals, which we ſhall do in a few Words, becauſe there is nothing with Certainty can be affirm'd concerning them, ſaving that they differ ſo much from one another, as to the Effigies of the Kings, as they do from other Coins, which we have referred to *Antiochus* IV; I ſhall only add, that the firſt perhaps repreſents *Antiochus* I. who having govern'd many Years, muſt have dyed an old Man, as the Face on the Coin ſhews it to be. The ſecond alſo appearing aged, was perhaps the Head of *Antiochus* IV. who dyed in the Time of *Tiberius*, and might be the former's Son: But I ſhall ceaſe the further Proſecution of ſuch Conjectures

jectures, and leave them to the Examination of the learned Readers, who, it's hop'd, will kindly receive theſe Diſquiſitions, which will be fuller and perhaps more correct, if ever I ſhould publiſh a Work I have been long about, *Of the Antiquities of* Syria: We ſhall then, God willing, be able to exhibit other Medals ſtruck in *Commagene*, with the Name of *Cleopatra.*

ILLUSTRIOUS MEN.

I Shall take the Liberty to add in this Place ſome Medals referring to Illuſtrious Perſons, which cannot properly be reduced to any Series: And under this Head I comprehend the Founders of Cities, Legiſlators, Philoſophers, Poets, Kings, or foreign Princes and Heroes. The Reader need not wonder to find two or three among thoſe which have been publiſh'd by others; for this I do only to ſhew how I differ in my Sentiments from others, as I have ſaid in my Preface, or in order to compare ſome Medals with others; this I have alſo done by a certain Medal which has been publiſh'd without the Reverſe, that the whole of it may appear with all the Exactneſs I can give it; this can be no Inconvenience to the Reader, tho' it be a Fatigue to my ſelf, which yet I ſhall by no means think much of, provided I can any Way contribute to the Satisfaction of the *Vertuoſi* by it.

LICURGUS *the* Lacedæmonian *Legiſlator.*

LI*curgus* King and Legiſlator of *Lacedæmon*, a fine Face, with the Inſcription ΛΥΚΟΥΡΓΟC; the X a Crown of Lawrel, and a Club within it, which forms a *Caduceus* at Top with ΛΑ the initial Letters of *Lacedæmon*; the Letters underneath are the Names of the Magiſtrates, which cannot well be read, and they are variouſly done in other Medals of *Licurgus*; and therefore not neceſſary to be regiſtred: The Mettal is Yellow, cover'd with a reddiſh Ruſt. It is w. d. and w. p. eſpecially the Head. *W.*

Licurgus, according *Xenophon* and *Plutarch*, liv'd near *Homer*'s Time, and he was the firſt that brought that Poet's Works into Reputation: We are not to imagine that this Medal was ſtruck in his Time, becauſe he prohibited all Sorts of Coin made of Gold, Silver, or other Metals, except Iron, which he order'd to be very heavy and bulky, to the End they might not heap up any great Quantity of it;

and therefore it muſt needs have been coined by the *Lacedæmonians* in Memory of their Legiſlator, as one of their Deities; ſeeing *Xenophon*, in his Defence of *Socrates*, ſays, that the Oracle of *Apollo*, when he entred into the Temple, was at a Stand whether he ſhould ſtyle him Man or God. *Herodotus*, in the Firſt Book of his Hiſtory, adds, that the *Lacedæmonians* after his Death erected a Temple for him, and decreed him divine Honours. ---- It cannot be older than the Time of *Agides*, who, according to *Plutarch*, was the firſt that cauſed Money to be coin'd in *Lacedæmon*.

The Laurel Crown on the X denotes Victory, the Club Strength, the *Caduceus* Prudence; from whence I ſuppoſe we may infer, that the *Lacedæmonians*, by the Valour and Prudence which they had acquired by the Laws of *Licurgus*, had obtain'd many Victories over other Nations.

Plutarch writes the Life of *Licurgus* at large. *Xenophon* ſpeaks much of him in his Republick of *Lacedæmon*, as do alſo *Herodotus* and many others.

Licus *the* Spartan.

D. D. *Hercules* Head; the X another bearded Head, with a Sort of particular Covering, with theſe Letters about it ΛΙΚΟ.... perhaps ΛΙΚΟΥ, or ΛΙΚΟΙ: This Silver Medal is w. p. and pretty w. d. It weighs 187 Grains *Engliſh*.

The *Lacedæmonians* being at War with the *Greeks*, and particularly the *Tegeans*, came always off Lofers, and going to conſult the Oracle to know what Deity they ſhould appeaſe, that an End might be put to their Misfortunes, they received a confuſed Anſwer, that if they could recover the Body of *Oreſtes*, *Agamemnon*'s Son, which was at *Tegea*, a City of *Arcadia*, they ſhould then be always victorious: They loſt no Time to find it out, but to no Purpoſe; but when they leaſt thought of it, it was found by one *Licus* a *Spartan*, bury'd in a Smith's Houſe that no Body knew of; which *Licus*, with a great deal of Fatigue, Cunning and Hazard, convey'd it to *Lacedæmon*, and from thence forward the *Spartans* were ever victorious over the *Tegeans*, and conquer'd almoſt all the *Peloponeſus*. All which is related at large by *Herodotus*: The ſame Author alſo ſays, that they had a ſort of Knights in *Sparta*, who had perform'd ſome ſignal Action; they were exempted from ſerving in the Militia, and other burdenſome Offices, and were called the Well-deſerving: There were five Perſons admitted every Year into this Order; but it was by Election, and when they were firſt admitted they were obliged for one Month to travel from one Place to another for the Good of their Country. *Licus* was one of them.

It

It ſeems probable to me, that as the Body of *Oreſtes* proved of ſo much Conſequence to the *Lacedæmonians*, that they had a Mind to preſerve the Memory of that Perſon, whom they had found and brought back to his Country; *Hercules*'s Head, which is on one Side, ſtill adds ſome Force to this Conjecture, ſeeing he was the tutelary Deity of the *Lacedæmonians* —— The peculiar Covering about the Head of *Licus* having ſome Reſemblance to that uſed by the Prieſts, induces me to believe that the *Lacedæmonians* granted to this Man, who had brought ſo ſacred a Treaſure into his Country, the Dignity of the Prieſthood; and that perhaps having erected a Temple to the ſaid *Oreſtes*, they had made *Licus* the Director of the Sacrifices offered to that Deity.

Some may object and ſay, that the Name of *Licus* is found written thus in *Herodotus*, ΛΙΧΗΣ, and differs from that on the Medal; but the learned *Spanheim*, in *Diſſert.* 2. ſays in my Behalf, that the *Ionians* were wont frequently to change the X into K: Theſe are his Words; K *in* X, *ſæpe ab illis aliiſque converſa, ut ex priſcis nummorum, & lapidum monumentis non obſcure licet etiamnum colligere. Poſtremum videas in nummo Sardianorum inſcripto* ΝΕΩΚΟΡωΝ *apud Cl. Seguinum, & in altero Bizyenorum Gazæ Medicæ, ubi* ΧΑΙ *pro* ΚΑΙ *pari ratione legitur. Unde nata illa confuſio in Scriptura urbis Calchedonis, que modo* K, *modo* X *præfert, &c.* See *Hard. de num. ant. p.* 79. *&* *Stefanus de urb. p.* 750. Beſides *Spanheim*, in *Diſſert.* 5, ſays, that you may ſee on the Marble of the *Apotheoſis* of *Homer* ΚΗΡΟΝΟΣ inſtead of ΧΡΟΝΟΣ, to which he adds that K is a Sign of Antiquity.

ANTISTHENES *the Philoſopher, the Founder of the* Cynicks.

A Woman's Head with a Diadem: The X a bearded Head with the Letters A—TIΣ, and a Club underneath. The *Oxford* one is the ſame, only on the X we may diſtinctly perceive ANTIΣ, and a *Caduceus* inſtead of a Club. Both are very w. p. and w. d. *D. D.* *Oxf.*

I take the bearded Head to be that of *Antiſthenes* the Philoſopher, *Socrates*'s Diſciple, the Founder of the *Cynicks*, and *Diogenes*'s Maſter. The Letters ANTIΣ round it induce me to believe it, as alſo what *Laertius* ſays in his 6th Book, thus: " *Antiſthenes* was an *A-* " *thenian*, a ſtrong Man, and a great Wreſtler, who having behaved " himſelf very valiantly in the Battel of *Tanagra*, was eſteem'd by " *Socrates* to be the ſtrongeſt Man among all the *Athenians.*" Again, he wrote among other things a Book about Strength call'd *Hercules Major*, from whence the Club which is to be ſeen under the Head of the firſt Medal, together with the aforeſaid Motives, confirm me in the Opinion that it may be the Head of that Philoſopher; and the

Caduceus on the *Oxford* one denotes that he was not only valiant but alſo eloquent. Beſides, the Ornament of the Head has ſome Likeneſs to the *Ceſtus's* which the ancient Wreſtlers carry'd on their Arms, and the Cloth which deſcends from the Head towards the Shoulder, ſeems to agree with the *Pallium*, of which he was the Inventer, and which was afterwards worn by his Followers. But we ſubmit the Whole to the Judgment of the Learned.

The Woman's Head may perhaps be for ſome Deity, but who ſhe is I dare not affirm, the M. not carrying Marks ſufficient enough to diſtinguiſh it from others.

Fulvius Urſinus, among his illuſtrious Men, gives us the Head of *Antiſthenes* without a Beard; but the Reaſons which *Faber* in his Notes produces to make us believe ſo, are not ſufficiently convincing.

DUCESIUS *King of* Sicily.

R. A. A Naked Head: The X a Chariot guided by Victory, above which are theſe Letters, MENAI, and underneath the Body of the Horſes Π. It's w. p. and w. d. having a reddiſh Varniſh.

This M. was ſtruck in the City of *Mene* in *Sicily*: *Stephens* and *Ptolemy* call it MENAI, *Gentilis* MENAIOΣ, the *Romans Menae*, and *Diodorus Siculus* Μέναιον. It was founded by *Duceſius*, who ruled over the *Sicilians*, at the Time that *Philocles* govern'd in *Athens*, when *A. Poſthumius Regulus* and *Sp. Furius Mediolanus* were Conſuls of *Rome*, in the LXXXth Olimpiad. *Fazellus* ſays that there were found in his Time in this City and the Fields adjacent Braſs and Silver Medals very w.d. which had theſe Letters round them, MENENΩN.

The Lake *Pelicorus*, now call'd *Nattia*, is about two Miles diſtant from *Mene*, where there was a moſt famous Temple of the ſame Name, about a Bow-ſhot from which are the Ruins of the City of *Palica*, which was built by *Duceſius*, and deſtroy'd even before *Diodorus Siculus* his Time. Now foraſmuch as this Medal was ſtruck in the City of *Meneas* aforeſaid, it's probable that the Letter Π under the Horſes might ſignify the City *Palica* in the Neighbourhood, and the Capital, where there was a moſt celebrated Temple conſecrated to the Gods *Palici*, ſo much revered both by Natives and Strangers. There is no room to doubt why theſe People ſhould not have their Founder's Head upon their Coin, and perhaps there may be Reaſon to believe this might be ſtruck in the Time of *Duceſius*, when Arts were already brought into great Perfection in *Greece*, *Duceſius* being near Cotemporary with *Phidias* the Statuary.

Diodorus Siculus, in his 11th and 12th Books, ſpeaks at large of this King, gives him great Commendations, and after him *Fazellus* in the Second Decad of his Hiſtory. The ſame Authors treat pretty much of the

the Temple of theſe Deities, and other things relating to the ſaid Medal, particularly of a remarkable Victory obtain'd by *Duceſius* at the taking of the City of *Morganſia*, by which he brought all *Sicily* under Contribution, and acquir'd vaſt Wealth, and the Reputation of a brave and valiant Commander, as well amongſt the *Sicilians* as the *Greeks*. If therefore we give into the Belief of its being ſtruck in his Time, the Victory that guides the Chariot can denote nothing elſe but his Triumph.

MACEDON *the Founder of* Macedonia.

A Naked Head with the Word MAKEΔONΩN: The X a Crown, and within it a Curule Seat, a votive Tablet, and a Club between them, with this Inſcription, AESILLAS Q. This Medal is common enough, and has been publiſh'd before by others, but in ſo imperfect a manner, as you may ſee in *Golzius, &c.* that I thought it neceſſary to inſert it here; and to render it the more acceptable to the Publick, I have added a Diſſertation wrote originally in *Latin* by Mr. *Richardſon*, a young Gentleman of great Parts, who promiſes much by his continual Application to Study, and alſo to Painting. *W.* *Gracia Tab.* 22.

" The Head is unknown, perhaps it may be MAKEΔONΩN the " Founder of the *Macedonian* Empire; a certain Veſſel, *Hercules*'s " Club, a Curule Seat in a Laurel Crown, AEΣIΛAAΣ. Q.

" *Montfaucon* has this Coin in his *Paleographia*, *l.* 2. *c.* 1. *p.* 122, " but very imperfect; for the Q on the X is not to be ſeen, and no " Body can tell what the Curule Seat is; you can only read MAK... " on the Foreſide: He takes it, in p. 121, to be the Head of *Apollo*; " but he does not know what the Curule Seat is, no more than who " this AESILLAS was. However he makes no Doubt but that it " is a *Greek* Inſcription, the *Greek* Letters L and S only being done " after the *Latin* Manner, which he proves from ancient Inſcriptions: " He concludes his Diſcourſe to this Effect: He thinks this Medal was " ſtruck before the Time of the *Romans*, but knows not who AE- " SILLAS was, p. 130.

" If the Letter Q had appear'd on any of the three Medals *Mont-* " *faucon* had ſeen, he would not have loſt ſo much Time and Pains " in taking upon him to demonſtrate that AESILLAS was writ in " *Greek* Characters, there being no ſuch Letters in uſe among that " Nation.

" I am of Opinion that this AESILLAS was Quæſtor of *Mace-* " *don*; which may be partly proved by the Curule Seat, but much " more that it was an uſual thing to put the Names of the Quæſtors " of *Macedon* upon their Money, as appears by two Coins of this " Country in *Harduin*'s Appendix, MAKEΔONΩN. TAMIOY. ΓAI-

" OY.

" ΟΥ. ΠΟΠΛΙΛΙΟΥ. *Caius Publilius*, Quæſtor of *Macedonia*, with-
" in a Laurel Crown, among the King's Rarities. By this you may
" underſtand that the Quæſtors Names were put upon the Coins, and
" by this other ΜΑΚΕΔΟΝΩΝ. ΤΑΜΙΟΥ. ΛΕΥΚΙΟΥ. ΠΑΚΙΝ-
" ΝΙΟΥ. *Quæſtore Lucio Pacinnio, in laurea*, among the ſame Rarities.

It may not be amiſs I ſhould here produce the Opinion of *Diodorus Siculus*, *lib.* 1, about the Founder of *Macedon*, concerning whom he ſays thus: When *Oſiris* left *Ægypt*, he was follow'd by his two Sons *Anubis* and *Macedon*. The Arms of *Anubis* was a Dog, and *Macedon* bore a Wolf, both which Animals were not very much different in Nature. He adds a little after, That *Macedon* his Son, ſpeaking of *Oſiris*, was King of that Province which afterwards came to be call'd *Macedonia*, according to his Name; others would have him to be the Son of *Jupiter* and *Thya*.

CORINTHUS *Founder of* Corinth.

R. A. A Naked and bearded Head: The X a *Pegaſus*, with theſe Letters, COPIN. This M. is w. p. and very w. d. with a red Varniſh.

I take the naked Head to be that of *Corinthus* the Son of *Marathon*, and Founder of *Corinth*, who, according to *Pauſanias*, was a Deſcendant in the third Degree from *Apollo*; tho' the Vulgar would have him be the Son of *Jupiter*, but without any Grounds. This Prince, after he had reign'd for ſome Time, died without Children.

The *Corinthians* commonly put a *Pegaſus* upon their Coin in Memory of *Bellerophont* their Hero. COPIN, which are the Letters under the *Pegaſus*, ſhew that this Medal was ſtruck at *Corinth* a City of *Achaia*, and the Letters are partly *Greek* and partly *Latin*. I am apt to think it was done after *L. Mummius* had brought it under the Dominion of the *Romans*.

TIMOTHEUS *and* DIONYSIUS, *Tyrants of* Hæraclea *in* Pontus.

D. D. A *Pollo*'s Head: The X *Hercules* with a Lion's Skin, and a Club in his Right Hand, which forms a Trophy, having theſe Letters on one Side ΤΙΜΟΘΕΟΥ, *Timothei*, and on the other ΔΙΟΝΥ-ΣΙΟΥ, *Dionyſij*. It's a Silver Medal, w. d. and weighs 35½ Grains *Engliſh*.

This Medal, tho' but ſmall, is for all that very inſtructive. It ſhews us in the firſt Place the true Origin of the City *Heraclea* in *Pontus*, which Authors have ſo variouſly repreſented to us; and ſecondly, it puts

puts us in mind of two Brothers that tyrannized here about the Time of *Alexander* the Great, whoſe Names were *Timotheus* and *Dionyſius*, of whom *Memnon* the Hiſtorian ſpeaks, and no other; but Time having deſtroy'd his Writings, we have nothing left of them but Fragments preſerv'd by *Photius*, p. 703, out of whom I have taken moſt Part of the following Obſervations.

Pomponius Mela will have this *Heraclea* to have been founded by *Hercules*, *Arrian* and *Xenophon* by the *Megarians*, and *Strabo* by the *Mileſians*. But *Apollo*'s Head upon this Medal, and *Hercules* on the X, inclines me to prefer the Authority of *Juſtin* before all others, who writes thus: *Cujus urbis* (ſpeaking of *Heraclea*) *& initia & exitus admirabiles fuere; quippe Bœotiis peſtilentia laborantibus oraculum Delphis reſponderat, coloniam in Ponti regione ſacram Herculi conderent*, *lib.* 16. *c.* 3. He adds a little further, *Igitur conſcriptâ colonorum manu, in Pontem delati, urbem Heracleam condiderunt.* I believe the Place was conſecrated to *Hercules*, and participates of his Name, becauſe it's ſaid there was a Cave in the Neighbourhood from whence he deſcended into Hell, as *Xenophon* in his Life of *Cyrus*, *lib.* 6, is pleaſed to affirm. *Pomponius Mela*, *l.* 1. *c.* 19, and *Pliny*, *l.* 27. *c.* 2, ſpeaking of the Herb *Aconitum*, a very ſtrong Poyſon, has theſe Words; *Fabulæ narravere è ſpumis Cerberi canis, extrahente ab inferis Hercule, ideoque apud Heracleam Ponticam, ubi monſtratur ad inferos aditus, aconita gigni.*

Having ſaid enough of this City, we ſhall briefly conſider who thoſe two Tyrants were that are named on the X: The forementioned *Memnon* ſays, *Timotheus* was the third Tyrant of *Pontick Heraclea*, the Son of *Clearcus*, and the Grandſon of *Satyrus*, of whom *Juſtin* alſo ſpeaks, *lib.* 16. *c.* 4 & 5. He was fit for Government, moderate, merciful, and compaſſionate, and rather a Benefactor to and Servant of his People than a Tyrant. He was as exact and ſevere a Judge, as he was human and gentle; a great Commander, fierce in Danger, and formidable to his Enemies. He made his younger Brother *Dionyſius* his Colleague in the Government; and after he had reigned fifteen Years, died in the Vigour of his Age, much lamented by his People, who extreamly loved him, and left his Brother alone to govern. This Prince had ſome Difference with *Alexander* the Great, and when he receiv'd the News of his Death, he was ſo pleas'd, that he conſecrated a Statue to the Goddeſs *Lætitia*. He marry'd *Amaſtris* the Daughter of *Oxartes*, the Brother of *Darius*, who was overcome by *Alexander*, by whom he had two Sons and one Daughter; and his Kingdom enjoying a profound Peace, he began to give himſelf over to Pleaſure, and growing monſtrouſly fat, he became negligent of Affairs of State, and did as it were nothing but ſleep. He was otherwiſe a good Prince, and his Death was alſo much lamented, which hap-

happen'd after he had reign'd thirty Years. He left to his Wife *Amaſtris* the Government of his Kingdom and of his Children.

This M. was therefore ſtruck by the *Pontick Heracleans* in Memory of thoſe two Brothers nam'd on the X, upon the Occaſion perhaps of ſome conſiderable Victory; and hence it is that *Hercules* the tutelary Deity of this City is repreſented in Triumph.

I ſhall add here the Succeſſion of the Tyrants of *Heraclea* out of the ſaid *Memnon*, upon a Preſumption it may be acceptable to the Reader.

CLEARCHUS the firſt Tyrant got Poſſeſſion of *Heraclea* about the Year of *Rome* Four Hundred. He was very cruel, and was ſlain by ſome Conſpirators, at the Age of 58, after he had reign'd twelve Years.

SATYRUS ſucceeded his Brother *Clearchus*. He began to grow cruel in revenging his Brother's Death, and continu'd to be ſo both by Cuſtom and Nature. He reign'd ſeven Years, and died of a Gangrene in the 65th Year of his Age; and becauſe he had no Sons, he made *Timotheus* his Nephew his Colleague a little before his Death.

TIMOTHEUS, the eldeſt Son of *Clearchus*, having reign'd alone for a ſhort time, made his younger Brother *Dionyſius* his Colleague in the Government. He was a good Prince, and died in the Vigour of his Years, after he had reign'd fifteen Years.

DIONYSIUS the ſecond Son of *Clearchus* govern'd partly with his Brother and partly by himſelf 30 Years, and, according to *Diodorus Siculus*, 32. He was a good Prince enough, and died of being overfat in the 55th Year of his Age.

AMASTRIS the Wife of *Dionyſius* was left Guardian to his Sons, of whom the eldeſt was call'd *Clearchus* II, and the youngeſt *Oxatres* or *Zathras*. All theſe reign'd ſeventeen Years. They had alſo *Amaſtris* a Siſter, of the ſame Name with her Mother.

LISYMACHUS afterwards got Poſſeſſion of *Heraclea*, and having reign'd four or five Years, was ſlain by *Seleucus* in the third Year of the 124th Olympiad according to *Petavius*, and in the Year of *Rome* 475.

After the Death of *Lyſimachus* the *Heracleans* came to be ſubject to *Seleucus* and the ſucceeding Kings of *Syria* according to *Photius*, who ſays that there were 75 Years elapſed from the Time the Tyranny began to the Death of *Lyſimachus*.

SAPHO *the Poeteſs.*

A Woman's Head with a particular Dreſs: The X a Soldier ſtanding with a Spear and Shield, and the Letter E. It's w. p. and w. d. *L. W.*

If this Head-dreſs be narrowly viewed, it will be found to be very like unto that on ſome Medals taken by the Learned to be thoſe of the Poeteſs *Sapho*, who liv'd in the 42d Olympiad. She was for the Beauty of her Compoſitions ſtiled the tenth Muſe, and her Phyſiognomy agrees very well with what Authors ſay, that her Face was not handſome. Some will have her to be a Native of *Mitilene*; others call her *Ereſia*; whence the Letter E on the X, which I take to be the initial Letter of that City; and this makes me believe it was ſtruck in Memory of ſo great a Woman. Thoſe who would be thoroughly inform'd in what concerns this Poeteſs, may read the critical Dictionary of the learned *Bayle* under the Word *Sapho*.

ARCHITAS *of* Tarentum, *the Philoſopher.*

A Bearded Head, behind which there is a Monogram, where you may read theſe Letters, APK: The X a Fiſh called Raza. It's w. p. and w. d. with black Varniſh. *L. W.*

Architas of *Tarentum*, the *Pythagorean* Philoſopher, finding *Dionyſius* intent upon putting *Plato* to Death, ſaved him by one Letter: See *Laertius*, *lib.* VIII. *Fulvius Urſinus* has this Head among thoſe of his illuſtrious Men: You may read what *Faber* ſays in his Notes upon it, p. 17. The Fiſh on the X is a Type of a maritime Town.

There is a Silver Medal like it in the Conſular ones of *Vaillant*, Tom. 2. p. 418, of the Family of *Proculeia*, with theſe Letters, C. PROCULEI. F. the bearded Head of which I make no Doubt to be that of *Architas*, and not of *Neptune*, as the ſame Author would have it to be; and I take it to have been ſtruck at *Tarentum*, perhaps when the ſame *Proculeus* was ſent Prætor thither by *Auguſtus*. There is Reaſon to believe the *Tarentines* continued the Symbol they had upon their Coin before the Time they became ſubject to the *Romans*, during which I ſuppoſe the Braſs Medal was coined which is here produced, wherein there are no Letters certainly on the X, as I have alſo obſerv'd in ſome others which I have ſeen; whence it is undoubtedly different from that which *Vaillant* places among his Conſulars, and conſequently much older.

ARISTOCRATES *Prince of the* Rhodians.

R. A. A Head with a Diadem: The X a Roſe, and a *Caduceus* on one Side, near unto which is the Letter P, and APIΣTAKOΣ round it.

This M. is w. p. and w. d. It's of a yellow Metal, and has a red Varniſh, but has been poliſh'd. It's very plain that the Inſcription has been partly alter'd, no other Letters being left untouch'd but APIΣT.... the other which follow, to wit, AKOΣ.... appear to have been touch'd up, and there is a Space, as the Engraving ſhews, where you may diſcern other Letters have been, which cannot be read, becauſe they have been devour'd by Time, and being entirely conſum'd by the poliſhing of that Place, the Metal appears naked without Varniſh. *Suidas* makes me believe beyond all Doubt, that the Head with the Diadem is that of *Ariſtocrates* Prince of the *Rhodians*, and that the Letters round it form his Name. He ſpeaks thus of that Prince: *Ariſtocrates Rhodiorum Dux, aſpectu venerando, & penè terribili. Quare Rhodij eum ex omnibus planè parem Imperio, & dignum Principatu judicarunt; ſed ſpe ſua fruſtrati ſunt. Nam eum ad res gerendas tanquam ad ignem ventum eſſet, inſtar adulterini numiſmatis, expectationi hominum de ſe non reſpondit.* Every Body knows that the Roſe on the X with the Letter P, plainly intimates that the M. was ſtruck at *Rhodes*, this being the Type always uſed by thoſe People upon their Money; and by the *Caduceus* it's hinted, that this Prince was an eloquent Perſon.

AGATHOCLES *the Son of* Lyſimachus *King of* Thrace.

C. A Young Head with a *Phrygian* Helmet: The X a Trophy, with this Inſcription, BAΣIΛEΩΣ. ΛIΣIMAXOY, *Regis Lyſimachi.* It's w. p. and w. d.

Pauſanias in Attica.

Agathocles the Son of *Lyſimachus*, according to ſome Authors, after he had deliver'd his Father out of the Hands of the *Getæ*, by whom he was taken Priſoner, marry'd *Lyſandra* the Daughter of *Ptolomy Lagus*, and paſſing over with an Army into *Aſia*, he defeated and deprived *Antiochus* of his Kingdom, who after the Death of *Alexander*, as *Juſtin* affirms, *lib.* 13, partly conquer'd the greater *Phrygia*. Hence therefore you ſee here a youngiſh Head with a *Phrygian* Helmet, which can be no other than *Agathocles* the Son of *Lyſimachus*, whoſe Phyſiognomy was very different from that of his Father's. The Trophy on the X alludes to the above-mention'd ſignal Victory, which happening to be obtain'd in his Father's Life-time, it's not to be wonder'd the M. ſhould be adorn'd with the Name of *Lyſimachus*, ſeeing

ſeeing the Sons were not allow'd Royal Honours in the Life-time of their Fathers. This Conjecture is ſufficient to make me believe that the Head on the M. is not that of *Lyſimachus* but of his Son *Agathocles*. I'll take Leave to add further, for this Hiſtory is not altogether common, that according to *Pauſanias* above-nam'd, *Agathocles* was put to Death by *Lyſimachus*, either out of Jealouſy that he had a ſecret Affection for *Arſinoe* his Wife, and the Siſter of the ſaid *Lyſandra*, or elſe thro' the Treachery of *Arſinoe*, as fearing that her Sons after the Death of *Lyſimachus*, now advanc'd in Years, would not be ſubject to the Government of *Agathocles*, a Son by another Wife.

Wherefore let not the Reader think it ſtrange to ſee the Head of one Perſon upon a Medal, and the Name of another. I deſire he would call to mind what I have ſaid in p. 26 of the *Italian*, concerning a Medal of *Seleucus* the firſt King of *Syria*, where I have ſhewn it was a common thing with thoſe Kings, as well as thoſe of *Egypt*, to have their Wives or Relations Heads with the Kings Names on their Coins, as may be ſeen in *Ptolemy*, *Alexander*, and others; and I cannot but conceive that this Argument muſt give ſome Energy to my Conjecture.

LYSIMACHUS *King of* Thrace.

A Head with a Diadem, and a Horn above the Ear: The X a *Pallas* ſitting with a Helmet on, and holding in her Right Hand a little Victory flying, and reſting her Left on a Shield, with *Meduſa*'s Head upon it, with this Inſcription, ΒΑΣΙΛΕΩΣ. ΛΙΣΙΜΑΧΟΥ. This is a Silver M. as large as the Engraving, very w. p. and very w. d. *L. W.*

I place here the true Head of *Lyſimachus* with a Diadem and a Horn above the Ear, to ſhew the Difference between it and that of his Son preceding; and this, which is of Weight, ſerves to add Credit to what I ſaid before. *Lyſimachus* was the firſt of *Alexander*'s Commanders that aſſum'd the Title of King. He had in the Diviſion of that Prince's Empire that Part of *Thrace* which adjoyns to *Macedon*; and as the *Thracians* were the moſt ſeditious and turbulent People of all the reſt, ſo *Lyſimachus* was pitch'd upon from among all the Commanders, as the moſt valiant, to keep them in Subjection; whence he, to ſhew that he was the true Succeſſor of *Alexander*, and a *Macedonian* by Birth, caus'd the Horn to be put over his Ear in Imitation of *Alexander*, who bore it that he might make the People believe that he was the Son of *Jupiter Ammon:* And I am of Opinion that this M. was ſtruck after he had ſeiz'd upon *Macedon*, and driven out *Demetrius*. What I have ſaid I have extracted out of *Pauſanias* and

Juſtin, who have wrote much about *Lyſimachus*. *Pallas* in a ſitting Poſture on the X, and arm'd with a Helmet and Shield, denotes Fortitude, and ſhe was the national and tutelar Deity of the *Macedonians*; and the flying little Victory in her Hand is alſo an Argument of the Conqueſt of *Macedon* by *Lyſimachus*, he having obtain'd a ſignal Victory when he routed *Demetrius*, his Son *Antigonus*, and *Pyrrhus* in *Attica*.

TIRIDATES *Brother of* Arſaces *King of* Parthia.

K. *Jupiter*'s Head with a lovely Head of Hair cover'd with a very particular Bonnet: The X a venerable Man ſitting, having I know not what in his Right Hand and a Spear in his Left, without any Inſcription. This Silver *Quinarius* is leſs in Bigneſs than an A, and very thin.

As to my Opinion concerning this M. I ſhall firſt ſpeak of the X, and afterwards of the Head. I ſay then that as to the venerable Figure in a ſitting Poſture on the X, which is very curiouſly done, it agrees very well with ſome M's I have ſeen of *Arſaces* King of *Parthia*, and ſo I conjecture this Coin can belong to no other; but the young Head that appears on the other Side ill agrees with *Arſaces*, and in reading an Extract of *Arrian*'s *Parthica* in *Photius*, p. 51, I find the following Account, which inclines me to believe that this Head may be *Tiridates* the younger Brother of *Arſaces*: *Macedonum autem imperium excuſſiſſe, cum pridem ſervitutem ſerviiſſent, Perſis una rebellantibus, hac potiſſimum de cauſa Arſaces, & Teridates fratres erant Arſacidæ, ex filio Arſace Phriapita geniti. Hi Phereclem ab Antiocho rege (quem Deum cognomento appellabant) ejus oræ Satrapam conſtitutum, quod altero fratrum abuti per vim fœdè conaretur, contumeliam non ferentes, necarunt; conſciis etiam aliis quinque. Gentem itaque Macedonum pellentes, imperium ipſi arripuerunt, magnamque ſunt potentiam conſecuti, &c.* Wherefore I am apt to think that *Arſaces* having caus'd his Brother's Head to be put on this Coin, where it appears both handſome and young, he did it to put the People in mind of the Reaſon of their Liberty; and that in the X he cauſed himſelf to be plac'd ſitting on a Throne, with a kind of *Tiara* on his Head and a Scepter in his Left Hand, to ſhew that the *Parthians* were then entirely govern'd by their own Kings.

HANNIBAL *General of the* Carthaginians.

L. P. A Head with a Helmet on, and the Face very handſome: The X a Woman's Head by the Face, with looſe Hair, and ornamented to the Neck. This Silver M. has been w. p. and maſterly done. It weighs 168 Grains *Engliſh*, and is a little bigger than a C.

Han-

Hannibal's Head with a Helmet on has his Name in *Punick* Letters, and is attributed to that famous General by *Fulvius Urſinus*, who places it in his Book of illuſtrious Men, but with a X which is a Woman's Head with female Ornaments to the Neck, and may with the Leave of the Learned be the Head of *Dido* the Foundreſs of *Carthage*. Moſt of the *Latin* Hiſtorians ſpeak of *Hannibal* in the Wars with *Carthage*; ſo do *Polybius*, *Appian*, and others among the *Greeks*. *Plutarch* has wrote his Life at large, ſo that we need ſay no more of him.

An unknown Head of a Carthaginian.

THE Head of ſome *Carthaginian* Ambaſſador or Commander, with a Beard and a particular Head of Hair, having a *Caduceus* before, denoting Liberty. The X is a Laurel Crown, within which there is I know not what, and perhaps the Cap of Liberty, with Characters that are unknown to me. This Braſs M. is w. p. and w. d. *R. A.*

SALUST *the Hiſtorian.*

THE Head of *Saluſt* on a Medallion of the *Crotonians*, vulgarly call'd *Contornians*. It's of the ſame Bigneſs with the Cut, very w. p. but ill d. *W.*

Patin has this Medallion, where you may ſee the Explanation of it; and I ſhould not have placed it here but that his Head has a Beard, perhaps thro' the Miſtake of the Engraver, for I have in this and all others that have occurred to me, found them without a Beard. *Teſoro in quarto, p.* 132.

CARITTACUS *a Prince in Part of* Britain.

A Naked Head: The X a Horſe with a Man before to guide him; and underneath CARIC. It's ill d. *L. W.*

In the tenth Year of the Emperor *Claudius*, when *Oſtorius* was Proprætor in *Britain*, *Carittacus* the moſt valiant Commander among the *Britains*, at the Head of the *Silures*, now Part of *Wales*, made Head againſt the *Romans*, who after much Difficulty ſubdu'd him; upon which he fled, and truſting to the Faith of *Cartiſmandua* Queen of the *Brigantes*, was betray'd by her. He was bound and deliver'd up to the *Romans*, who having already the Wife, Daughter, and ſome of the Brothers of *Carittacus* in their Power, they were ſent to *Rome* to the Emperor *Claudius*, who ſpar'd all their Lives. The taking of this King was ſo much eſteem'd by the Senate, that they equall'd it to the Capture of *Syphax*, *Perſeus*, and others, and therefore decreed to *Oſtorius* the Honour of a Triumph, as *Tacitus* in his Annals, *lib.* XII, informs us. *A. U.* 803.

Zonaras

Zonaras, according to *Camden*, ſays of *Carittacus*, that when he had obtain'd his Liberty, he was conducted to ſee the Grandeur and Magnificence of the City of *Rome*; upon which he uſed theſe Words, *Why are you*, Romans, *ſo deſirous to have our Country, ſeeing you are poſſeſs'd of ſuch grand and magnificent Palaces?* A very notable Remark of a Barbarian Prince.

Tacitus calls this King *CARACTACUS*, but the bad Workmanſhip of this M. ſhews us beyond Diſpute that it was done in his Time in *Britain*, and the Letters on the X do bear it out that it ſhould be writ *CARICTACUS*.

PHILOPATOR *King of* Cilicia.

H. S. THE tower'd and veil'd Head of a Woman: The X a *Pallas* with a Shield and little Victory in her Hand, with this Inſcription, ΒΑCΙΛΕΩC. ΦΙΛΟΠΑΤΟΡΟC. This ſingle M. is w. p. and indifferently w. d.

The Reader may be pleas'd to peruſe theſe following Obſervations of Mr. *Maſſon* upon this M. which he was ſo kind to write in *Latin* at my Requeſt.

" I never ſaw any of this ſort of Coin of King *Philopator* any " where elſe than in *Britain*, and no more than two of theſe nei- " ther. This here is in the learned Sir *Hans Sloan*'s *Muſæum*; the other " is in the Cuſtody of the Reverend Dr. *Covel* Maſter of *Chriſt*-Col- " lege in *Cambridge*, which is altogether like this, ſave that it has be- " ſides the Numeral Letters ΔΔ upon it, ſignifying the Year 34.

" I aſcribe both to *Philopator*, who reign'd in the Maritime Parts " of *Cilicia*. But foraſmuch as the Son of *Tarcondimotus*, call'd *Phi-* (a) *Hiſt.* " *lopator*, is ſaid by *Dio* (*a*) to be depriv'd of his Dominions preſent- *lib.* 51 *p.* " ly after the Battel of *Actium*; and that the ſame Hiſtorian witneſ- 443. (b) *Ibid.* " ſeth, (*b*) that ten Years after, *viz.* in the Year of *Rome* 734, *Au-* *lib.* 54. *p.* " *guſtus* gave to *Tarcondimotus*, the former *Tarcondimotus*'s Son, the 525. " Principality which his Father had in *Cilicia*; it neceſſarily follows " that the former *Philopator*, or another, his Brother or Brother's " Son, ſhould a little after become the Succeſſor of *Tarcondimotus* II: (c) *Annal.* " For *Philopator* King of *Cilicia*, according to *Tacitus*, (*c*) died in *lib.* 2. *c* 42. " the Year of *Rome* 770, and we have on Dr. *Covel*'s Coin the Year " 34, which if deducted from that of *Rome*, 770, it will appear the " firſt Year of his Reign began in the Year 736, that is, two Years " after *Dio* ſays the Principality was given to *Tarcondimotus* II.

" *Cicero* and *Strabo* make honourable Mention of *Tarcondimotus* " I, and we ſhall elſewhere ſpeak more fully of that Part of *Cilicia* " under his Government.

King

King of Parthia.

THE Head of a *Parthian* King with a *Tiara*, and the Numerals ΔΚϒ, *Anno* 424; the X the Figure of a Woman ſitting with her Right Hand to her Chin. It's very w. p. but very ill d. *A. F.*

We have no Reaſon to queſtion this curious Medal's belonging to a King of *Parthia*, when we conſider that the Symbols about the Head, long ſince publiſh'd by Antiquaries, are to be found on other Coins of the *Arſacides*; ſo that there is no need for us to ſpend any Time in explaining them; only we ſhall add in a few Words, that the Covering of the Head may be obſerved to incline to a Round, as *Tacitus* in his *Annal. lib.* VI. *c.* 37. informs us, and that it ſeems to be rather like the Bonnet, than the *Tiara* or *Mithra* of the *Parthians*, and adorn'd with precious Stones or Gems. The Learned have already obſerv'd, and I only hint it, that it is plain there were Pendants here, ſuch as the *Parthian* Kings were wont to wear. It's enough to quote one Paſſage for it out of *Curopalatus de Off. Conſt. Atque hinc Tiara cuique, cui appendet ad ſiniſtrum latus opus è margaritis fimbriatum, alterum aurem ejus, qui geſtat, obtegens; quibus ſignificatur; aurem quidem retectam accuſatoribus dari, tectam verò accuſatis, ſed abſentibus, aurem reſervari.*

Moreover, the *Greek* Letters ΔΚϒ, without Doubt refer to the Epoch of the *Arſacides*; by which the Year 424 of it is meant here, which ſeems plainly to me to be deducted from the Year of *Rome* 498; for at that Time when *C. Atilius* and *L. Manilius Vulſo* were Conſuls, the *Parthians* revolted from the *Macedonians* under their General *Arſaces*, as *Trogus* in his Epitomizer, *Juſtin l.* 41. *c.* 4. §. 3. witneſſes: Neither can the Epoch be deducted from any other Time by the Silver Coin of *Vologeſes*, which was ſent to Sir *Charles Hedges* from *Aleppo*, and whereon, together with theſe Titles ΒΑCΙΛ. ΒΟΛΑΓΑCΟϒ. ΕΠΙΦΑΝΟϒC, and ΔΙΟϒ the Name of the Month, I have read theſe numeral Letters ΕΞϒ, by which is meant the Year 465, which if reckon'd from the Year of *Rome* 498, it brings us to the Year of Chriſt 210, and to *Vologeſes* III, the laſt King of that Name among the *Parthians*, who dy'd about the End of the Reign of *Caracalla*, and about the Year of our Lord 215; leaving his Son *Artabanus* his Succeſſor, who, being overcome by the *Perſians*, they tranſlated the Kingdom of *Parthia* to the *Perſians*, in the Time of the Emperor *Alexander Severus*.

It was this Sort of Coin *Patin* would repreſent in his *Theſ. p.* 209. with the Letters ΑΝϒ, or the Year 451, which appears to have been read by *Goltzius* on another Coin, according to this Deſcription given by him of a Medal in his *Theſaurus*, *Col.* 245, ΑΝΟϒΛΑΓΑΣ. ΕΠΙ-ΦΑΝΟϒΣ.

ΦΑΝΟΥΣ. ΦΙΛΕΛΛΗΝΟΣ. ΒΑΣΙΛΕΩΣ. ΒΑΣΙΛΕΩΝ. But foraſmuch as *Goltzius* his Medal was not perfect enough, that learned Man with all his Diligence could not ſee it belonged to *Vologeſes*, and wrongly joins the numeral Letters ΑΝΥ with his Name: However, I am to obſerve by the by, that I very much ſuſpect the Title of ΦΙΛΕΛΛΗΝΟΣ, though *Patin* and *Spanheim* exhibit the ſame as if taken from Medals: But ſeeing this Word is not to be ſeen on Sir *Charles Hedges* his Coin, which is genuine, if any, how can any one of the *Arſacidan* Race, bearing the Name of *Vologeſes*, have that Title in the Time of the *Roman* Emperors, ſo long after the Subverſion of the *Greek* or *Macedonian* Empire? I have ſeen a M. like that of *Patin* in the Poſſeſſion of *Dominico Tiepolo*, a Noble *Venetian*, but with the numeral Letters ΔΝΥ. or the Year 454; but it is either the ſame with that deſcrib'd by *Patin*, or made by it. I am indeed very ſuſpicious of the Genuineneſs of it, and perhaps it was formerly cover'd with a thin Silver Plate, though there is now nothing to be ſeen on the Braſs.

There is, moreover, a Medal like this of Sir *A. F.* amongſt the Rarities of the *French* King, ſaving that the Epoch is one Year ſhort of the other; for the Numerals are ΓΚΥ, or the Year 423; but the King's Antiquaries have wrongly interpreted the Figure on the X to be *a Woman ſitting on Rocks*; but ſhe ſeems rather to be ſitting on a Buſhel or Altar: And ſhe may perhaps be the ſame as the *Perſian Diana* call'd Ἀναΐτις, *&c.*

Of the Cities and People of GREECE.

HAVING done with the Medals belonging to Kings and Illuſtrious Men, I come, purſuant to the Method I propoſed in my Preface, to thoſe of the Cities and People of *Greece*, ſet down in an Alphabetical Order: I ſhall begin with thoſe of *Athens*, of which the Earl of *Winchelſea* has ſo conſiderable and rare a Collection, that I thought it proper to ingrave them all, and to adorn this Work with the moſt ingenious Remarks made by that Noble Lord, after a long Study and Application upon them. The Manuſcript he was pleaſed to put into my Hands, and I have tranſlated it into *Italian*, that the Work might be uniform; and foraſmuch as it is ſo full of Learning, and treats of a Subject ſo little known, I do not doubt but it will be very acceptable to the Reader.

The

The Earl of WINCHELSEA'S Athenian *Medals, with his Conjectural Notes upon them.*

The INTRODUCTION.

I Have long thought it great Pity, that we meet with ſo few *Athenian* Medals, either in Books or Cabinets, and have often wonder'd at it, ſince we find ſuch a Variety of thoſe of other Cities and Territories of *Greece*: Sir *George Wheeler*, and Mr. *Spon* his Fellow-Traveller, having been at *Athens*, and given us full and accurate Deſcriptions of its Antiquities, only tell us, when they ſpeak of *Athenian* Coins, that they have *Minerva*'s Head on one Side, and an Owl on the other, and give us no Examples of ſuch as either contain remarkable Heads or Reverſes, that afford any thing of Curioſity or Learning. *Goltzius* in his *Greece* has engrav'd above twenty *Athenian* Medals, without any other than *Minerva*'s Head on one Side, and an Owl ſtanding on an *Amphora* on the X; they differ very little from one another, except in ſome ſmall Figures which are upon the *Area* of the M's, and in their Inſcriptions, which may be only the Names of the Mint-maſters, and theſe Medals are common enough. The learned *Begerus* has produced a few that are much of the ſame Sort with thoſe of *Goltzius*; but he has indeed in his Third Volume two or three which ſeem to be more valuable than the others; and after I have deſcribed my own, I may perhaps do the ſame by ſome others, which ſhall occur to me in Books or Cabinets that differ from mine.

Tab. XV.

Theſaur. Brand. Vol. I. *p.* 170.

We are not indeed to wonder ſo much at the Scarcity of theſe Medals, when we conſider how many of them muſt have been loſt thro' the various Misfortunes and frequent Revolutions of that City; and very many of thoſe that have been found, have doubtleſs been melted down or neglected by the *Turks*, who have been ſo long the barbarous Poſſeſſors of poor *Athens*. And foraſmuch as the *Athenians* were perhaps the moſt learned and moſt valiant People in the World, I ſhould think they would be as careful as any others to preſerve the Memory of their Learning and Valour, and by recording them upon their Coins, to tranſmit the Knowledge of them to Poſterity: There is no Doubt to be made but *Athenian* Medals may be found, though diſpers'd in the Cabinets of the Curious, which afford much Knowledge, and ſome I can produce out of my own Collection; for I have by me above fourſcore *Athenian* Medals that differ from one another; the beſt of which ſhall be engraven and deſcrib'd in this Work, with a few more of other Countries and Cities, *viz.* ſuch as I take to be the moſt rare and ſingular among them. Many of my Medals were collected by the Conſuls and Merchants of *Athens*,

Smyrna, *Aleppo*, &c. for my Father, during his Embaſſy in *Turkey*, immediately after the Reſtauration of King *Charles* II; and I have ſince added conſiderably to them.

I have, as I ſaid before, above Fourſcore different *Athenian* Medals, ſome of which are of Silver, and others of Braſs; and I have, beſides ſome ſingular Heads and Reverſes, almoſt every Species of their Silver Coins, of which I ſhall give ſome Account at the End of this Diſſertation; but for the preſent I am to take Notice of the different Way of writing the Name of the City upon their Medals, particularly upon thoſe in my Poſſeſſion, which have either the initial Letters, as A. AΘ. AΘF. AΘH. or AΘHNA. AΘHNAI. AΘHNAΣ. or AΘHNAIΩN. at full Length. Some have fancied that writing with this E is wrong, and an Error of the Engravers, and that it ſhould have been an H, as we find it in Books; but this is a great Miſtake; for it appears by many Medals, that both Ways were practiſed by the Ancients, tho' this E is much the older Letter. Monſieur *Spanheim* in his excellent Book, *De Uſu & Præſtantia Numiſmatum*, proves from *Plato* and other Authorities, that E, as I have obſerv'd, is much the more ancient Letter, and gives the following Inſtances of its being uſed inſtead of H. In the Legend of a Medal of the City *Metropolis* you have METPOΠOΛAEITΩN, and upon the oldeſt *Athenian* Medals theſe initial Letters AΘE for AΘH, or AΘHNAIΩN. In like Manner upon the moſt ancient *Theban* Coins ΘEBH for ΘHBH; and upon thoſe of the City of *Phæſtus* in *Crete*, ΘEΣEYΣ for ΘHΣEYΣ. Mr. *Baudelot* in his fine Book *De Utilitè des Voyages*, *p.* 87. quotes alſo the Authority of *Plato*, that more anciently they did not make uſe of H but E, as plainly appears, ſays he, upon the *Farnæſian* Columns, where you have ΔEMETPOΣ inſtead of ΔHMHTPOΣ. But to mention one Authority more, *Begerus* in his *Theſaur. Brand. Vol.* I. cites *Julius Pollux*, who writes that *Ericthonus*, who liv'd 300 Years before the *Trojan* War, was the firſt that ſtruck Money among the *Athenians*; but that the Letters H. Ω. Z. were added to the *Greek* Alphabet by *Simonides*, who, according to *Euſebius*, liv'd in the 61ſt Olimpiad, by which he plainly proves that the *Athenians* uſed Money, and conſequently, as he ſays, the Letter E was found out above 700 Years before H. Theſe are ſufficient Proofs of what I affirm; yet we muſt not from hence conclude, that all the Medals with E were ſtampt before the Invention of H; for both are uſed in the Words ΘEBH and ΘHΣEYΣ before quoted; and upon the *Athenian* Medals we often ſee AΘF, where the other Letter alſo appears in ſome Word of the Inſcription, as both of them do upon one of mine in APIΣTOTEΛHΣ: We may therefore very well imagine, ſays *Begerus*, that the Mint-maſters might, after the Invention of the latter, make uſe of the former Letter

Diſſert. III. *Sect.* III. *Edit.* 2.

ter on the Account of Antiquity, and therefore we cannot preciſely prove the Antiquity of our Medals by theſe Letters, without ſome other Helps: But as for mine, I am to obſerve, that AΘE is writ with an E on all the Silver ones, ſave one only, which is a *Pent-obulus*; and that among the Braſs ones, ſome have one and ſome the other Letter. As to their Make or Fabrick, of whatſoever Metal they be, all thoſe that have the Letter E are thick in proportion to their Diameters, with their Edges or Rims round and ſmooth, and ſeem to be of a much older Faſhion than thoſe with H; all which, as I have ſaid already, are made of Braſs or Copper, and thinner than the others, with flat and ſharp Edges as our Half-pence. As the former are undoubtedly the older, ſo I take the oldeſt of them to be ſuch as have their A with the Croſs Stroaks oblique and not horizontal; and the Θ perfectly round with a Point in the middle, or made in the Form of a Square, with a Line that intirely divides it in the middle, may perhaps be the next for Antiquity. Here I ſhall take the Liberty to obſerve one Thing more concerning the Antiquity of my Medals, which is, that the moſt ancient of them have their Reverſes *Concave*, are ſtruck with a Square Die, and are very ill done, ſeeming to have been made before Arts came to any Degree of Perfection among the *Athenians*, who flouriſh'd very early, and muſt conſequently be of very great Antiquity; but theſe Things ſhall be more particularly mention'd when I come to treat of the Medals themſelves; where I may alſo produce Reaſons why *Minerva*'s Head or Figure, an Owl, an Olive-Branch or Crown, the *Amphora*, and ſeveral other Symbols, are ſo frequently ſeen upon them; tho' little need be ſaid on theſe Subjects, which are already well explain'd by ſeveral Authors

See *Med* 1. *in this Treatiſe, M.* 46, 47. *&c. M.* 39. 45. *Med.* 2. *Med.* 1.

Something might be expected to be ſaid here concerning the Origin or Foundation of *Athens*; but I have very little to offer alſo on this Subject, the ſame being already done to my Hand, and may be read at large in *Strabo*, *Pauſanias*, *Diodorus Siculus*, *Stephanus Bizantinus*, and other ancient and modern Authors, and particularly in the Travels of Sir *George Wheeler* and Monſieur *Spon*, among the latter.

Authors ſay nothing of *Attica* till after *Ogyges*'s Flood, from which Time *Meurſius* tells us it was deſolate and without a King for 189 Years till *Cecrops*.

Meurſ. de Reg. Athen. lib. I. *c.* 6.

Ogyges's Flood in *Attica*, according to *l'Abbè*, was 1438 Years before the Death of *Alexander* the Great, that is 1762 before Chriſt: We will leave out his other Computations, and obſerve that *Pauſanias* will have *Atticus* to have reign'd in that Country, which is now, ſays he, call'd *Attica*, and was ſucceeded by *Cecrops*, who marry'd his Daughter. *Meurſius*, in his *Regnum Atticum*, cites *Apollodorus*, *lib.* III. wherein he ſays, *Cecrops* took to Wife *Agraule* the Daughter

Concord. Chron. Sacr. & Profan. p. 17. *Edit. Lipſiæ lib.* I. *p.* 11.

Lib. IX. *p.* 307. *Paris Edit.*

ter of *Atteus*, who brought him a Son nam'd *Eryſichthone*, who dy'd in his Father's Life-time, and his three Daughters *Agraulus*, *Herſe*, and *Pandroſus*. Moreover *Strabo* ſays, *Cecrops* was the firſt Founder of *Athens*, he means that Part called *Cecropia* after his Name, and that was a little Town on a Rock, afterwards call'd *Acropolis*, or Citadel of *Athens* when enlarg'd.

Meurſius, and ſeveral other Authors may be conſulted on Account of the ancient Names of *Attica*; I ſhall in other Places have Occaſion to ſpeak of the changing the Name of the City from *Cecropia* to *Athena*, and of its Increaſe: But I'll now proceed to treat of my *Athenian* Medals, and begin with a very ſmall one, which however deſerves to be at the Head of them.

I. The Head of *Cecrops biformis*, or the Head of a Man crown'd with a Diadem, conjoin'd with that of a Woman; the X is a hollow Square with the Head of *Minerva*, and theſe Letters ΑΘΕ, being the initial ones of Ἀθηναίων: This ſmall Medal is Silver, very w. p. but ill d.

It's not to be doubted but this is an *Athenian* Medal: By the biformed Head, we ſuppoſe it to be that of *Cecrops* the Founder, and firſt King of *Athens*: The Royal Diadem upon the bearded Head proves it to be a King's, and the Head of a Woman conjoin'd, that it is King *Cecrops*: He was thus repreſented by the ancient *Athenians*, for being, as they ſuppos'd, the firſt Inventer of Marriage in thoſe Parts of the World, and they called the Month of *January* ΓΑΜΕΛΙΟΝ, from Marriages firſt inſtituted by him. *Juſtin* in his Second Book ſays, he lived before the Time of *Deucalion*; and *Meurſius* out of *Apollodorus* ſhews, that they made him to be Half a Man and Half a Dragon, *&c.* But as antique Relations are for the moſt Part fabulous, other Reaſons have been urged for his being repreſented with two Faces, and they are moſt, if not all of them, quoted by the ſaid *Meurſius*, who produces the Authority of *Tzetzes* for it: He ſays, he was called *Biformis*, either becauſe he was of double the Stature and Magnitude of other Men, or becauſe he underſtood two Languages, an extraordinary Thing in thoſe Days, the *Greek* and the *Egyptian*; others call'd him biform'd, becauſe, as has been obſerv'd, they believ'd him to be the firſt among the *Greeks* who join'd Man and Woman in Matrimony, whereas before they lived promiſcuouſly like their Cattel. The learned Dr. *Potter* quotes *Athenæus*, *lib.* XII, who makes mention of a Law enacted by *Cecrops*, requiring a Man ſhould have no more than one Wife; nor could this be better expreſt than by repreſenting, as the Ancients did, the firſt Inſtitutor of Marriages with two Faces, one of each Sex, or Husband and Wife join'd in the ſtricteſt Union.

Rous Archalogia Attica lib. 2. *p.* 74. *Regnum Atticum p.* 49.

Archaolog. Græca. Vol. I. *p.* 169.

No

No Body, that I know of, has ever treated of ſuch a Medal; and the greateſt Antiquary in this or the paſt Age, I mean Baron *Spanheim*, the King of *Pruſſia*'s Ambaſſador, who has had an Opportunity of ſeeing and examining moſt of the beſt Collections in *Europe*, has aſſur'd me, that this is not only one of the oldeſt Medals he has ſeen, but even the only one he had ever ſeen or known with the Head of *Cecrops*, who is thus deſcrib'd in ſeveral ancient Authors, unleſs the next which I ſhall deſcribe be his likewiſe, which he was inclin'd to think it is.

I conceive this is one of the oldeſt Medals we have, and it evidently appears to be ſo by ſeveral Marks that are worthy of Obſervation. And firſt its Fabrick or Workmanſhip ſhews it was ſtamp'd long before Arts arriv'd to any Degree of Perfection among the *Athenians*, and few People flouriſh'd earlier than they, who are by ſome Authors ſaid to be the firſt that coin'd Money: The X being ſtruck with a Square Die, is another Mark of its great Antiquity, and the Letters of the Legend AΘE are of the moſt ancient Make, as obſerv'd in the Introduction, and I ſee no Reaſon to doubt of the Medal's being as ancient as any Coin made by the *Athenians*.

When I aſſert the Antiquity of this Piece, I have not the Vanity to carry it ſo high, and to affirm that it was done in the Time of *Ericthonius*, from whence fabulous Accounts only are generally expected; yet he is by ſome Authors ſaid to be the firſt that coin'd Money in *Athens*; and if we had any Certainty of that, I ſhould not think it a very wild Conjecture, ſhould I ſuppoſe this Medal to have been coin'd by him; for nothing could be more natural than that he ſhould ſtamp the Head of *Minerva* the Patroneſs Goddeſs of *Athens* on the one Side of his Coin, and of *Cecrops* the Founder of it on the X, in the Manner we ſee it; not that it can be ſuppos'd he had two Faces, a Thing not to be believ'd by the moſt ignorant; but it was an admirable Symbol of *Cecrops*, which diſtinguiſh'd him from other Princes, and perhaps he had been thus repreſented in a Statue even from his own Time. The *Athenians* had undoubtedly a very ancient Statue of him: Monſieur *Spon*, lamenting the Loſs of many moſt valuable *Athenian* Antiquities, asks what is become of the moſt famous Statue of *Cecrops*; and *Pauſanias* ſays, there was in his Time in the Temple of *Bacchus* at *Athens* a Chapel, wherein were many Statues made of Clay, and among them one of *Amphiction*, who was the Third King of *Athens*, there having been only *Cranaus* between him and *Cecrops*; may not we then ſuppoſe that this Statue was made in *Amphiction*'s Time? ſeeing Statues of Clay were the moſt ancient of all others; if therefore they erected Statues for Princes ſo long ago, *Cecrops* might have his made in his own Time, or immediately after his Death; and perhaps *Cranaus* his Succeſſor cauſed it to be made and placed in the ſaid Temple of *Bacchus*, though loſt perhaps before

Voyages, Vol. II. *p.* 309.

Pauſan. Attic. l. I. *p.* 7.

Pau-

Pauſanias's Time. It's certain the Ancients had the Images of their Gods much earlier, witneſs the Idols mention'd in Holy Scripture; what elſe can be meant by *Rachael*'s carrying away her Father *Laban*'s Gods? Or if that ſhould not be inſiſted upon, Idols are often complained of by *Moſes*, and the Worſhip in uſe among the *Egyptians* particularly forbidden: And *Cecrops* himſelf was by ſome Authors thought to be an *Egyptian*, as the *Athenians* would be eſteem'd to be a Colony of the *Saites* of *Egypt*, according to * *Diodorus Siculus*; and that he was Cotemporary with *Moſes*, or very near his Time. He is alſo ſaid to have been the firſt that brought Images into *Greece*, and without Doubt his own, if it was uſual in thoſe Times to make the Images of their Princes as well as of their Gods. And that we may the better underſtand the Origin of Statues, and the Reaſon why they were made, the *Wiſdom of Solomon*, chap. 14, from Verſe 14 to the 20th, may be peruſed, where we find an exact Account of them. *Cartari*, in his Book of the Images of the Gods, ſays that *Ninus* was the firſt that made the Effigies of *Belus* his Father. *Ninus* began his Reign 2308 Years before Chriſt's Nativity, and *Cecrops* 1554: Hence we may obſerve that Images were in uſe 754 Years before the Reign of *Cecrops*; and therefore we have no room to doubt but that the *Athenians* had a Statue of him, for whom they had Reaſon to have the greateſt Veneration, not only becauſe he was their Founder, but alſo becauſe he inſtructed them in the Worſhip of their Gods, he being the firſt who ador'd *Jupiter*, call'd ὑπατος, or Supream, and, according to ſome Authors, the firſt that offered an Ox to him, tho' others ſay he offer'd no Animal in Sacrifice. He was not only, as has been ſhew'd, the Inventor of Matrimony, by which he civiliz'd and diſtinguiſh'd Men from Brutes; but he likewiſe taught them the Art of Navigation, by which Means they traded and brought Corn from *Egypt* and *Sicily*, which was a great Advantage to them, ſeeing their Country was ſo barren that it could not produce ſo much as would maintain them. Theſe were undoubtedly ſufficient Motives for them not only to have and preſerve his Statue, but to repreſent him on their Coins as ſoon as ever thoſe things were practis'd by the Ancients; and the Barbarity of the Workmanſhip of this Medal very well agrees with this Notion. Now if there is any Foundation for what has been ſaid, it would make the Medal of a vaſt Antiquity; for *Erictbonius*, who is ſuppos'd to have been the firſt that coin'd Money in *Athens*, was, as is before obſerv'd, their fourth King. *Cecrops* leaving no Son, was ſucceeded by *Cranaus*, he by *Amphiction*, and *Erictbonius* was his Succeſſor. *Cecrops*, according to *Selden*, began his Reign 1582 Years before Chriſt, and *Erictbonius* 1506.

Some may object againſt the ſo great Antiquity of this Medal, and ſay that many believe *Theſeus* was the firſt that coin'd Money at

Geneſ. c. 31. v. 19. Exod. c. 20. v. 23. c. 24. v. 13. Suidas.

* *Lib. I. c. 2.*

Ciril contra Julian. lib. I. Origen. lib. VIII. c. 11.

Dr. Potter Archæolog. Græc. V. I. pag. 185. Pauſan. Arcad. p. 600. Ibid.

Marm. Arundl. p 92, &c.

at *Athens*, becauſe *Plutarch* ſays in his Life he was the firſt that coin'd Money there with the Figure of a Bull or Ox upon it: But that is eaſily anſwer'd, for *Plutarch* does not ſay he was the firſt that coin'd Money there, but the firſt that coin'd it with that Image upon it, which might probably be in Memory of his having conquer'd the *Marathonian* Bull, or of his killing the *Minotaur* in *Creet*, without excluding other Repreſentations upon their Money before his Time: And ſhould we ſuppoſe that this M. was coin'd by *Eriſthonius*, it would be but about 3200 Years old; and ſince we have many Coins extant, and ſome in my Poſſeſſion, which are known to be ſome Ages above 2000 Years old, it does not ſeem improbable but that there may be ſome remaining ſeveral Centuries, or perhaps a thouſand Years older than them; admitting any to have been in any Place ſtamp'd or caſt ſo long ago; for a Coin that has not decay'd in above a thouſand Years, would certainly have laſted in the ſame Earth as well three thouſand Years, or longer; and if any has, why not this of mine? But whether the Learned will allow my Medal to be as old as *Eriſthonius* or not, which I do not contend for, yet I dare affirm and be confident, that they muſt and will grant it ought to be rank'd amongſt the moſt ancient Medals that are known, and that it is to be valu'd becauſe it has undoubtedly the Head of *Cecrops* upon it; and it's alſo to be eſteem'd, as it proves what many Authors write, that he was accounted the firſt Civilizer of the *Athenians*, by inſtituting Marriage amongſt them, and ſetting them an Example by taking a Wife himſelf.

I ſhould not have dwelt ſo long upon this Medal, but that I was deſirous in this Eſſay to do it as much Honour as I could, which I think it very well deſerves, and ſo, as I have ſaid before, have plac'd it at the Head of my whole *Athenian* Collection.

II. A venerable Head with a Beard, his Hair being gracefully wreath'd from the Top to the Bottom, where ariſes a Horn turning by the Side of his Face, as may be ſeen in the Engraving, and a Woman's Face upon his Head. The X has a Crown, and an *Amphora* ſtanding upon its Foot, by which is a Bird, with theſe Letters, A Θ F.

This is a very ancient Medal, which I am perſwaded may exerciſe the Minds of the Learned with various Conjectures. I confeſs I have had very different Opinions concerning it; but having ſaid ſo much upon the former Medal, I will not trouble the Reader with them. I am moſt inclined to believe it to be the Head of *Cecrops*, tho' repreſented in a different manner from the former, which is certainly his. Now tho' it's well known the *Athenians* repreſented their King *Cecrops* biform'd, it does not therefore follow that they always repreſented him in the ſame manner; and this Medal, if it be his, proves

it.

it. The venerable Head is adorn'd with Horns, which among the Ancients were Symbols of Dignity and Regal Power, as well as the Diadem. *Alexander* the Great was repreſented with them, and follow'd in it by ſome of his Succeſſors. *Alexander* might have them, as he pretended to be the Son of *Jupiter Ammon*, and the reſt as deriving from him, and for other Reaſons, particularly *Seleucus*; who uſed them becauſe he had by his great Strength ſtop'd a Bull which was breaking looſe from the Sacrifice, *&c.* and perhaps they might uſe them alſo, as being generally in their Times a Symbol of Power. They are taken Notice of long before in the Holy Scriptures; and poſſibly, as moſt Cuſtoms have had their Origin in Nature, this might proceed from obſerving, that amongſt Cattle the ſtouteſt and ſtrongeſt Bulls, Rams, Goats, *&c.* by their Horns made themſelves Maſters of the Paſture; and therefore Princes might properly adorn their Statues and Coins with them, as the Symbols of their ſupream Power.

The Woman's Head on the Top of the Man's makes this Medal different from the former; but as a farther Proof that *Cecrops* was ſometimes otherwiſe repreſented than in the former, you may ſee in *Canini* a Man's Head helmeted, and a Woman's Head joyn'd to the hinder Part of his, with a Dragon for the Creſt of the Helmet, and he believes it to be *Cecrops*. He cites many Authorities to ſtrengthen his Opinion, and particularly *Suidas*, to whom the Reader is referr'd.

Iconographia, p. 110.

I ſuppoſe the Crown on the X is Olive, in honour of *Minerva*, as well as the Owl, if that Bird is one, for it is a little imperfect; and ſo the *Athenians* might by this Medal, as well as the laſt, pay Honour to their Founder and Patroneſs. The *Amphora* may perhaps intend no more than a Memorial of the fine Earthen Wares for which the *Athenians* as well as the *Chians* were famous, they having been invented by *Corebus* an *Athenian*, and *Meurſius* takes Notice of the Place in *Ceramicus* where they were firſt made.

Ceram. Gem. c. 11. *p.* 7. *Edit. Traject.*

Medals that relate to MINERVA.

III. *Minerva*'s Head helmeted: The X an Olive-branch between an Owl and an *Amphora*, with theſe Letters, ΑΘΗΝΑΙΩΝ, and a Palm at Bottom.

IV. This is like the laſt, ſave that on the X there is no Palm at Bottom, but inſtead thereof theſe Letters, ΑΘΗ.

Meurſ. de Reg. Attic. lib. 1. *c.* 10. *St. Auguſt. lib.* 18,

The Medals were undoubtedly coin'd in Memory of *Minerva*'s Victory over *Neptune*, when they contended about naming of *Athens*, which *Cecrops* at firſt call'd after his own Name, *Cecropia*; but as he was going to name it anew, he was ſurprized with a Prodigy, that is,

with

with the ſudden ſpringing up of an Olive-tree out of the Ground, and at the ſame Time with the bubbling up of a Fountain of Salt-Water, which form'd a Lake: Upon which the Oracle being conſulted, anſwer'd, That the Olive-tree ſignify'd *Minerva*, and the Water *Neptune*, and that he might give which of their Names he pleaſed to the City. Whereupon a general Aſſembly of the People of both Sexes being ſummon'd, the Men voted for *Neptune*, and the Women for *Minerva*, and the latter having carry'd it by one Vote, the City was called *Athenæ* by her Name. *Ovid* relates the Story after another Manner, which I ſhall paſs over for Brevity ſake. *Pauſanias* ſays that her Birth was engraven on the Front of the Temple of *Minerva*, and her Conteſt with *Neptune* in another Place.

You may alſo ſee Pauſanias *about this Fable.*

See Ovid's Metamor. *lib. 6. p.* 84, 85 *Edit.* Bleau.

Authors Opinions are various concerning the Time when *Athens* was conſecrated to *Minerva*, and received its Name from her: Some will have it to be in the Reign of *Cecrops*, others of his Succeſſor *Cranaus*; but according to *Juſtin* it was under *Amphiction* the third King of *Athens*. I am of Opinion there is no Certainty in the Matter, nor is the preciſe Knowledge of it of any great Conſequence. But to return to my Medals, I think I may ſafely affirm that *Minerva*'s Victory is celebrated upon them; the firſt of which has, beſides the Olive and an Owl by it, the Palm-branch, a Mark of her Victory; and the Vaſe and that together ſeem to intimate, or rather prove, that they celebrated Games at *Athens* in honour of that Victory: Beſides, I find by *Meurſius* that the *Athenians* celebrated a Feſtival called ΝΙΚΗΤΗΡΙΑ. ΑΘΗΝΑΣ in honour of *Minerva* for the Victory ſhe obtain'd over *Neptune*.

Juſtin. lib. 2. c. 6. Edit. Elz.

Græcia feriata, lib. 5. p. 210.

I find in the large Work of *Begerus* an *Athenian* Medal engraven, on the X whereof *Minerva* is ſitting on the Stump of a Tree, holding in her Right Hand a Branch of an Olive-tree, which ſtands before, and which the Author ſays repreſents that which ſhe produced in her Conteſt with *Neptune*; but I think the Action is much better expreſt upon my Coin.

Theſaur. Brand. Vol. 3. p. 51.

V. *Minerva*'s Head, as before; the X the ſame Goddeſs in a Chariot drawn by two Horſes, and theſe Letters, ΑΘΗΝΑΙΩΝ.

This fine Medal, for ſuch I eſteem it to be, has on the X *Minerva*, as I have ſaid, in her Chariot; and we are to underſtand that the *Athenians* not only look'd upon her to be the Goddeſs of War, but alſo the Inventreſs of Chariots. *Cicero* ſays it expreſly; and a little after, ſpeaking of the fourth *Minerva* (for he names ſeveral) called *Coria* by the *Arcadians*, he ſays ſhe was the Inventreſs of Chariots; that ſhe was begot by *Jupiter* on *Coriphe* the Daughter of *Oceanus*. But I will not run any further into this Matter; however I am to obſerve that ſeveral *Athenian* Medals have a *Quadriga* engraven on *Minerva*'s

Helmet, undoubtedly to denote ſhe was the Inventreſs of Chariots; and this M. ſhews that both the *Quadriga* and *Biga* were attributed to her: And tho' *Cicero* names ſeveral *Minerva's*, this M. intimates that the *Athenians* aſcribed to their *Minerva* this Invention, as well as that of War, ſhe appearing in this Chariot in a warlike Poſture, and thereby repreſents both Prerogatives to appertain to her.

VI. *Minerva*'s Head: The X the Figure of the ſame Goddeſs ſtanding, with a Trophy in her Right Hand, and a Spear in her Left, which ſhe alſo reſts upon a Shield; beſides which there is a Serpent erect before the Figure, with theſe Letters round, AΘHNAIΩN.

VII. This is like the laſt, except that on the X *Minerva* has a little Victory in her Right Hand, and no Serpent before her.

The X of theſe two Medals has the Figures of *Minerva Victrix*, as repreſented in the Cut, and the Serpent before her on the firſt of them is a Symbol of Victory, as ſhall be explain'd elſewhere. *See M.* 18. Theſe Figures may have been deſign'd probably from her Statues, which were many, upon the Occaſion of ſome Victory obtain'd by the *Athenians*; but what Victory it ſhould be, I cannot take upon me to affirm. I look upon theſe X's to be common, and that the M's are not of the moſt ancient Fabrick, becauſe of the Nature of the Workmanſhip, and by reaſon the H is uſed inſtead of the E in the Name of the City, as has been already obſerv'd in the Introduction.

VIII. *Minerva*'s Head: The X the ſame Figure ſtanding between two Olive Branches, and an Owl by her. In her Right Hand ſhe has a Spear traverſed, and theſe Letters, ...ΘE. This M. is very ancient, but ſeems to have nothing very remarkable in it. The Owl is ſacred to *Minerva*.

IX. The ſame Head as the other: The X the Figure of that Goddeſs in a marching Poſture, looking behind her, and pointing ſo with her Hand as if ſhe would excite the *Athenians* to follow her: She ſeems as if ſhe would lead them to ſome Action. The Inſcription is only AΘHNAIΩN.

X and XI. The X's of theſe two Medals are the ſame, except in the placing of the Letters AΘHNAIΩN. I think the firſt of them has a Man's Head with a Beard; but the green Ruſt or Canker which has partly conſum'd it, will not allow me to ſay any thing poſitively concerning it. *Pauſanias* ſpeaks of a *Minerva* Αρεια, or *Martialis*, in a ſtanding Poſture, with a Shield and Spear, as repreſented in theſe Medals.

XII. *Mi-*

XII. *Minerva*'s Head as before: The X an Owl with expanded Wings, and an *Amphora* before her, and ſuch Letters, A... E...

I do not know whether the Owl with expanded Wings bears any particular Signification; tho' a flying Owl was a Symbol of Victory among the *Athenians*, as ſhall be ſhew'd hereafter. I find an *Athenian* Medal in *Du Choul* like this; but before the Owl there are theſe Letters, ΣΩ, which I believe ſignify ΣΩΤΑΙΡΑ, an Epithet given to *Minerva*. I ſhould fancy this Owl ſignifies Victory, but mine having a Vaſe or *Amphora* before, as you may ſee in the Cut, it may have ſome further Signification. During the Time that they were celebrating the Feſtival call'd *Panathenæa*, there were ſeveral Games in honour of *Minerva*: I find in Dr. *Potter*'s Antiquities of *Greece*, that the Conqueror in any of theſe Games, was rewarded with a Veſſel of Oil, which he was allow'd to diſpoſe of how and where he pleaſed; whereas it was not lawful for any other Perſon to do the ſame. There is Reaſon to believe that the Oil was conſecrated to *Minerva*, as we have already ſhewn the Olive-branch was which produces it. However I do not inſiſt that this Cuſtom is ſet forth in this M. by the Owl and Veſſel, tho' I cannot think my ſelf to blame for mentioning it.

P. 50. M. 2. Edit. Rovil.

See M. 51 in this Treatiſe.

See M. Nº. 43. Vol. 1. p. 387.

XIII. *Minerva's* Head; the X a *Sphinx* within a Crown, with a Buſhel on her Head, and theſe Letters AΘE.

This Medal is very ancient: The *Sphinx* was an Emblem of Wiſdom; and the *Egyptians* had the Image of a *Sphinx* before their Temples, to ſignify that Religion ſhould be myſterious and enigmatical: If you would have a more ample Account of this, you may read *Spanheim, de Uſu Præſt. Num.* This *Sphinx* on my M. is like that of the *Egyptians*, tho' I am of Opinion it was engraven in Honour of *Minerva*, to ſhew her Wiſdom and Prudence, or to expreſs the ſame Thing in reſpect to the Council of *Athens* under her Influence; and I am the more confirm'd in my Opinion, becauſe the *Sphinx* was ſacred to her, and often engraven on her Helmets, as appears by Medals. And *Pauſanias*, deſcribing her famous Statue of Gold and Ivory made by that moſt celebrated Statuary *Phidias*, ſays, there was a *Sphinx* on the middle of her Helmet.

Pag. 215. Edit. 2.

XIV, XV, XVI, XVII. Each of theſe M's has *Minerva*'s Head on one Side, and the X's are as in the Cuts, and differ only in the placing of the Letters, ſaving that the XVIIth inſtead of an Owl, has an *Amphora*, and the Θ is of a very ſingular Form, *viz. Lozange*.

NEPTUNE.

XVIII. *Jupiter* or *Neptune*'s Head crown'd with a Diadem; the X, *Minerva* ſtanding in a fighting Poſture, throwing a Thunderbolt with her Right Hand, and holding a Shield in her Left, and before her a Serpent marching erected, with theſe Letters AΘE.

I am in a Doubt whether the Head upon this moſt ancient and curious M. be that of King *Jupiter* or King *Neptune*, who are often repreſented very like one another; I am rather inclin'd to think it to be the latter; the Hair and the Beard appearing more like the latter's than the former's; —— but if it is the Head of *Jupiter*, as being crown'd with a Diadem, we muſt allow it to be *Jupiter Rex*, and it may probably allude to the well-known Hiſtory of *Codrus* the laſt King of *Athens*, who ſacrificed his Life to obtain the Victory for the *Athenians* over the *Dorians*, according to the Reſponſes of the Oracle; in Acknowledgment of which Action they decreed and reſolv'd to have no other King to govern them after *Codrus* except *Jupiter*, and erected a Statue for him with the Title of *Jupiter Rex*. Could it therefore be in Memorial of any Thing elſe that this Money ſhould be coin'd than in Honour of *Jupiter* and *Minerva?* Indeed it is very difficult to explain Hiſtorical M's, where there is no Legend or ſome particular Symbols to direct us in it.

See Juſtin. lib 2. Val. Max. lib. 5. c. 6. Plutarch in his Paral. Pollien. lib. 1. &c.

But if the ſaid Head be *Neptune*'s, as I am apt to think it is; I'll offer to give my Opinion upon it; and before I determine any Thing, will inquire into the Reaſon why the Figure of *Minerva* on the X has a Serpent at her Feet: *Triſtanus* ſays, that the Serpent is an Emblem of good Succeſs, Victory, Felicity, and Prudence, all which united together belong to *Minerva*. The learned *Spanheim* ſays, they were ſacred to *Æſculapius*, excepting however that of *Erictbonius*, of whom *Pauſanias* ſays, it was ſculp'd at the Feet of *Minerva*'s Statue at *Athens*, and confirm'd alſo by an excellent M. of the Grand Duke of *Tuſcany*, which repreſents the ſame Image, and the ſame is deſcrib'd likewiſe by *Plutarch*. We have a Statue in *Galleria Juſtiniana* engrav'd in *Perrier*'s Book, *Numb.* 54. in which there is a *Sphinx* upon a Helmet, and the Goddeſs in her Left Hand holds a Fold of her Robes, and her Right is in a Poſture to hold a Spear; it has in like Manner a Serpent at her Feet, and is call'd *Minerva Soſpitatrix* in the Index. *Triſtan* abovementioned ſays, that they ador'd *Minerva* at *Athens* under the Name of Νικη Αθηνα; and he produces ſeveral Authorities

Addit Vol. I. p. 9. De Preſt. & Uſu Numm. Diſſert. III. Edit. 2. Pauſan. in Corinthiacis in Atticis. Plutarch de Iſ. de.

Triſtan. Addit. Vol. I. p. 11. Ibid. Vol. I. p. 668. Ibid Vol. II. p. 38, &c.

N. B. *I have a Silver Medal of* Antigonus, *on which he is repreſented under the Form of the God* Pan, *and* Minerva *on the* X; *'tis likely it was ſtruck in Honour of his Victory in Defence of the* Arcadians *againſt* Cleomenes *King of* Sparta *See* Begerus *Theſ. Branden. Vol.* I. *p.* 247.

thorities to prove that *Minerva* and Victory were the ſame Thing: It may not therefore be unreaſonable to believe, that the Symbol of my Medal may refer to ſome ſignal Victory obtain'd by the *Athenians*. I am far from being of the Opinion, that this Figure of *Minerva* was taken from one of the Statues abovemention'd, becauſe in this we ſee the Goddeſs in a Poſture to throw her Fulmen, and the Serpent or Dragon raiſed up; whereas, on the contrary, in the other, both theſe Figures are repreſented and deſcrib'd in a peaceable manner; this makes me the more inclin'd to believe, that the ſaid Serpent refers to that famous Sea Fight at *Salamine*, wherein the *Athenians*, under the Conduct of *Themiſtocles*, defeated the *Perſians*; for *Pauſanias* in his *Attica* ſays, that in the Time of the Action a Dragon was ſeen amongſt the *Athenian* Ships, which was look'd upon by them as a Preſage of Victory; and they underſtood by the Oracle, that the Hero *Cicreus* under that Form had contributed to defeat the Enemy's Fleet, for which Reaſon the *Athenians* erected him a Temple. The Head of King *Neptune*, as Sovereign of the Sea, agrees mighty well with this Action, to point out to us the ſignal Advantage the *Athenian* Fleet, * which was ſo inferior in Number, had over that of *Xerxes*, which ſeem'd impoſſible to be overcome, and threatned the total Ruin of *Athens* and all *Greece*: Hence it appears, that they own'd their Succeſs to the Influence and Aſſiſtance of *Neptune* and *Minerva*. *Plutarch* (*Sympos lib.* IX. *Q.* 6.) ſays, there was a Temple in *Athens* common to both theſe Deities, wherein there was an Altar conſecrated to Oblivion, as a Sign of Reconciliation after the Conteſt they had had about giving Name to that City. It does not ſeem to me any Thing ſtrange to believe, that this Temple was built on the Occaſion of this glorious Victory, in a way of Thankſgiving for the Deliverance they had from the greateſt Danger they were ever in; and as they had at firſt devoted themſelves to *Minerva*, they were alſo deſirous to implore the Aſſiſtance of *Neptune*, in order to make their Fleet victorious.

* *For this you may read* Herodotus l. 8. Juſtin. l. 2. c. 12. Plutarch & Corn. Nepos *in the Life of* Themiſtocles, &c.

Medals belonging to JUPITER.

XIX, XX, XXI, XXII, XXIII. THESE five Medals are like one another, having *Minerva*'s Head on one Side, and the X *Jupiter Fulminans*, and differ in nothing but the Poſition of the initial Letters, and ſome Aſteriſms and ſmall Figures which may be ſeen in the Cuts.

I take theſe X's to be common enough, and ſome of them have been already publiſh'd in the *Sicily* of *Paruta*. I have had divers Conjectures about them; but that which ſeems moſt probable to me is grounded upon what *Triſtan* ſays concerning a Medal of the Emperor *Titus*,

Titus, coin'd in his Opinion at *Gaza* in the *Paleſtine Syria*, the X of which is *Jupiter* the Thunderer, with ſeven Stars about him, and theſe Letters, ZEYC. KPHTAΓENHC. He ſays that *Jupiter Cretenſis*, *Critagenes*, and *Marnas* was but one Deity, and that the Stars denote the *Pleiades*, and the thundering Figure *Jupiter Pluvius*. *Diodorus Siculus* in *lib.* V informs us, that *Jupiter* having left *Creet* his native Country to aſcend to Heaven, was generally reputed to be the Arbiter and Diſpenſer of Storms, Rains, Thunder, and Lightning; and the ſaid *Triſtan* alſo adds, that that *Jupiter Pluvius* did the very ſame thing as *Critagenes*, of whom the *Athenians* were wont to ask for Rain to make their Lands fruitful. The ſame Deity was likewiſe worſhipp'd in *Corinth* and *Bœotia*. The *Athenians*, according to *Pauſanias*, had an Altar dedicated to him on Mount *Himettus*; hence I conceive that this Figure of *Jupiter* on the X of my Coin is the very ſame, call'd by *Triſtan Jupiter Pluvius*, tho' it has not the ſeven Stars about it that are to be ſeen on *Titus*'s M. and it's probable he might be repreſented in divers Forms, and that inſtead of the *Pleiades* they alſo attributed to him the Moon, which in like manner has an Influence upon Rain, and Ears of Corn, which denote Plenty cauſed by it, with other Aſteriſms, the Explanation of which I leave to the Learned.

See M's 19, 21, *and* 22.

XXIV. An Owl on one Side: The X AΘ, and an Eagle upon a Thunderbolt.

I have very little to ſay of this M. which I think was deſign'd only in honour of *Minerva* and her Father *Jupiter*, whoſe Symbols it bears, and ſhews the Devotion of the *Athenians* towards theſe two Deities.

Venus Armata.

XXV. THE Head of a Goddeſs in a Helmet, upon the hinder Part of which there is a Dove: The X a Crown of Olive, an Owl upon an *Amphora*, and upon the Area a Branch or Top of a Branch of Myrtle, with theſe Letters, AΘE. Upon a tranſient View of this M. when it came firſt into my Hands, I took it for a common one, which had the Head of *Minerva* with a Helmet upon it; but afterwards, upon a cloſer Examination, I obſerv'd ſeveral remarkable things worth Reflection: And firſt, the Face is a little more effeminate than the Phyſiognomy we uſually ſee that warlike Goddeſs has: Secondly, the Dove upon the Helmet does not ſuit with *Minerva*. This brought into my Mind that I had ſeen upon the X's of ſome Imperial M's, and particularly upon a Silver one of *Salonina* in my own Poſſeſſion, with the Words *VENUS. AUG.* the Figure of this Goddeſs ſtanding, with a Helmet on her Head, burning Fire in her Right Hand, and a Spear

Spear travers'd in her Left, with a Shield at her Feet. Obſerving this, I fancy'd the Head upon my M. muſt be rather *Venus* than *Minerva*'s; but an Example of this Nature among the *Romans*, not carrying ſufficient Authority with it for a *Greek* Medal, I examined *Pauſanias* upon it, and found him mention ſeveral Statues of *Venus* arm'd. He ſays in one Place that the *Corinthians* had a Temple with ſuch a Statue, and in another he gives a fuller Deſcription of one among the *Lacedæmonians*, where he tells us that over the Temple of *Venus* there was *Cella Morphus*, or a Chapel of *Venus Morphus*, one of her Sirnames, in which her Image was ſitting, with a Helmet on her Head. *Lactantius* tells us the Reaſon why the *Lacedæmonians* repreſented *Venus* arm'd, and ſays that the *Meſſenians*, when they were beſieg'd by the *Lacedæmonians*, got out of their Town by ſtealth, unknown to the Beſiegers, and march'd towards *Lacedæmon* with a Deſign to ſurprize and plunder the City, which they knew was unprovided of Soldiers, being all engag'd in the Siege; but the *Spartan* Women arming themſelves, march'd out of the City, fought and put the Enemy to Flight. As ſoon as the *Lacedæmonians*, who were before *Meſſenia*, perceiv'd the Enemy's Stratagem, and that they had abandon'd their City, they follow'd them, and after they had march'd for ſome Time, they met with their own Women, who finding their Husbands came on arm'd, and believing them to be *Meſſenians*, were preparing to attack them: They made themſelves known to them by uncovering their Nudities. This exciting the Men to Wantonneſs, they were permitted promiſcuouſly to enjoy the Women, and the young Men among them were ſent to do the ſame by the Virgins that were in the City; from whence ſprung the *Parthenij*, and in Memory of this Fact they built a Temple to *Venus*, and ſet up her Statue arm'd in it.— But the *Lacedæmonians* were not the firſt that did this; for *Pauſanias* ſpeaking of the Iſland of *Cythera*, ſays there was a Temple of *Venus Urania* by much the oldeſt and moſt venerable of any in *Greece*, where they had the Image of this Goddeſs arm'd; and he adds in another Place that there was alſo at *Athens*, not far diſtant from *Ceramicus*, another belonging to the ſaid *Venus Urania*, or *Cæleſtis*, which was firſt ador'd by the *Aſſyrians*, of whom the *Paphians* of *Cyprus* receiv'd their Rites, and alſo the *Phœnicians* who dwelt in *Aſcalon:* The *Phœnicians* afterwards communicated them to the *Cytherians*, according to *Herodotus*. *Egeus*, according to *Pauſanias*, brought this Worſhip to *Athens*, becauſe he believ'd he could have no Children, and that the Calamity of his Siſter proceeded from the Diſpleaſure of *Venus*.

Pauſan lib. II. p. 121. Edit. Lypſi. Cella Morphas ibid. lib. III. p. 246.

Lib. I. p. 19. Bellovis Edit. 1509.

Pauſan. lib. III. c. 23. p. 269.

Pauſan. lib. I. c. 14. p. 36.

Clio p. 76. Edit. Francfort. 1594.

Now if all theſe Temples had their Origin from that of *Aſcalon*, where (as has been obſerv'd before) they worſhipp'd this Goddeſs under the glorious Title of *Urania*, we are certainly to believe that they had

had the ſame Rites, and that they alſo erected the ſame arm'd Statue for her as they had at *Cythera*, and conſequently at *Athens*, which is proved by this Medal. It's no Wonder that *Pauſanias* has wrote ſo confuſedly upon this Subject; for the judicious M. *Spon* has obſerv'd in his Travels, that that learned Author left out many things relating to *Greece* that were worth recording.

See Spon's *Travels, Vol. II. p.* 176 *&* *p.* 294. *Edit. Lond.*

Beſides the Reaſons which I brought at firſt to induce a Belief that this is the Head of *Venus* rather than of *Minerva*, I am to add, that the Helmet upon this Head ſeems to be like unto that *Pauſanias* ſpeaks of in his Deſcription of arm'd *Venus*, *cum Galericulo*; beſides, we ſee on the X the Top of a Branch, which is certainly of Myrtle; which, that I might be ſure of it, I have compar'd with thoſe of other M's, and with the natural Leaf it ſelf. This Herb was ſacred to *Venus*, as alſo the Dove ſpoken of before.

The Owl and the *Amphora*, which belong to *Minerva*, ought not to overthrow the Conjectures above offer'd; for we find frequently the Head of one Deity with the Symbol of another in the X, as appears by many of my *Athenian* M's. In ſhort, this is the only M. I have ever ſeen with the Head of *Venus* arm'd, the reſt being no other than the diminutive Figure of the ſame Goddeſs ſtanding; and it's ſo much the more rare, becauſe it is an *Athenian* Coin, of which Antiquaries meet with very few that are ſingular.

Vulcan.

XXVI. M*Inerva*'s Head: The X *Vulcan* ſtanding, holding a Hammer in his Right Hand, and his Left extended over an Anvil, on which there is a Pair of Tongues, with theſe Letters round, ΑΘΗΝΑΙΩΝ.

See Meurſius Gracia Feriata.

Pauſanias ſays *Vulcan* had a Temple in *Athens*, where they alſo celebrated thoſe Games dedicated to him, called ΗΦΑΙΣΤΕΙΑ.

Cibele *or* Bacchus.

XXVII. A Young Head with long Locks, crown'd either with Towers, or perhaps Ivy: The X a Vaſe with Handles, and theſe Letters, ΑΘΕ.

The hind Part of the Head being not w. p. on this M. it ſeems to have Towers like *Cybele*; and if ſo, I know not what to make of the Vaſe on the X; but if the ſaid Head be crown'd with Ivy, as it ſeems to be, then we muſt believe it to be *Bacchus*, with whom the Vaſe agrees very well. *Cybele* was worſhipp'd with great Devotion by the *Athenians*; ſo was alſo *Bacchus*, who at *Athens* had his Temples,

ples, and a Theatre, where great Ceremonies were perform'd in honour of him, as may be ſeen in *Pauſanias* and many other Authors.

CERES.

XXVIII. THE Head of *Ceres* veil'd, with a Torch behind: The X a Poppy between two Ears of Corn tied together with a Ribband, and theſe Letters, AΘE.

This M. is very ancient, and w. d. *Ceres* was worſhip'd with great Devotion at *Athens*, and her Myſteries were famous; but thoſe who would be more fully inform'd, may read *Meurſius* in his Book call'd *Eleuſina*, and *Pauſanias*.

XXIX. The Head of *Ceres:* The X a Swine, with the Letters AΘF.

When they celebrated the Myſteries of *Ceres*, they offer'd a Swine in Sacrifice.

XXX. *Ceres*'s Head crown'd with Ears of Corn: The X an *Amphora*, and theſe Letters, AΘE.

This M. ſeems to have been ſtruck in honour of *Ceres* and *Bacchus*.

TRIPTOLEMUS.

XXXI. THE Head of *Ceres* veil'd: The X the Figure of *Triptolemus* in the Chariot of that Goddeſs, drawn by two Dragons or Serpents. He holds two Ears of Corn in his Right Hand, and with his Left he holds the Reins and guides the Serpents; the Inſcription AΘF.

Ceres being in ſearch of her Daughter *Proſerpina*, came into *Eleuſis*, where ſhe was well receiv'd by the Father and Mother of *Triptolemus*, to whom ſhe gave her Chariot drawn by Serpents, that he might go in it to ſow Corn up and down the World. The firſt he ſow'd was in the *Rharian* Fields near *Eleuſis*, in Memory of which a Temple was erected for her in that City. There were alſo Altars and Statues ſet up for her at *Athens*. I will not detain the Reader with this Fable of *Triptolemus*, which is well known, a great deal having been ſaid of it by *Cartari* in his Images of the Gods, by *Natalis Comes*, *Pauſanias*, and others; but ſhall only ſay that this M. is very ancient and ſingular, for I have never ſeen nor heard of any other *Athenian* M. that had the like Symbol.

See the M's of Eleuſis. *Pauſan. p.* 92, 93, 94.

XXXII. *Minerva*'s Head: The X a Crown of Olive, within which there is an Owl upon a Ship, and upon the Prow are two Ears of Corn, with the Letters AΘF.

This is a very rare and ſingular M. and ſeems to have been coin'd in Honour of *Minerva*, her Head being on the one ſide, and an Owl on the X. Our learned Dr. *Potter* ſpeaking of the Invention of Shipping, after he has nam'd ſeveral, ſays, But it is aſcrib'd by common Fame to *Minerva:* May not this X therefore perhaps denote ſuch an Attribute of that Goddeſs, and at the ſame time ſhew us that the firſt time the *Athenians* made uſe of Shipping, was to fetch Corn to ſupply the Wants of their Country, which did not produce enough for their Subſiſtence? I remember in my treating of the M. of *Cecrops*, I have ſaid he was ſuppoſed to have been the firſt Inventor of Shipping among the *Athenians*, or that he taught them the Art of Navigation; but that may be underſtood by the Influence of *Minerva*, and ſo not be inconſiſtent with the ſaid Opinion: Theſe are my Conjectures; but I do at the ſame time declare, that my Meaning is not to ſay any thing poſitively here or elſewere.

XXXIII. The Head of *Ceres* crown'd with Ears of Corn; the X a Bee, and theſe Letters, AΘ.

XXXIV. A Bee: the X an Owl ſtanding upon an *Amphora*, lying ſide-ways, with theſe Letters, AΘE.

XXXV. A Bee: the X an *Amphora*, near which there is an Ear of Corn, and the Letters, AΘE.

What Relation the Bee has to *Ceres* I know not: the Bee has indeed divers Significations: M. *Spon* tells us the ancient *Athenians* believed that the firſt Bees and firſt Honey were originally from Mount *Hymettus*, and therefore they might repreſent them upon their Coin.

Voyages, Vol. II. *p.* 223.

Xenophon, who wrote the Life of *Cyrus*, and was of *Ercheia*, of the *Egide* Tribe, was called the *Attick* Bee; and therefore the Bee may well be eſteem'd the Symbol of Induſtry and Eloquence, for which the *Athenians* were famous.

Spanheim ſays, That the Bee in Eſteem for its Induſtry and Honey, was the Symbol of Wiſdom and Dignity, which upon this M. may allude to *Minerva*, or the *Athenians* themſelves.

De præſt. & uſu. num. p. 128. *Emit. in* 4*to.*

I ſhall only add that Bees were Symbols of Colonies: *Begerus* cites *Plato* and *Elian* to prove it. The *Athenians* had ſent great Numbers of Colonies into divers Parts, as may be ſeen in *Meurſius*; whether there is any Alluſion to them on thoſe M's, I ſhall leave to the Determination of the Learned.

Theſ. Bran. Vol. I. *p.* 564.

DIANA.

DIANA.

XXXVI. *Diana*'s Head: The X a Bow and Quiver, within a Crown, with the Letters AΘ.

This pretty little M. ſhews that *Diana* was ador'd at *Athens*, as Authors aſſure us; ſo that I think I need bring no Vouchers to prove it, or that ſhe had ſeveral Temples at *Athens*.

HERCULES.

XXXVII. A Young Head of *Hercules* with a Club, the X the Skeleton of an Ox's Head, and theſe Letters, AΘF.

I find an Explanation of this very pretty M. in the Appendix to the old *French* Tranſlation of *Orus Apollo*, where it is ſaid, that the Ancients, to ſignify Labour, painted an Ox's Head void of Fleſh; becauſe the greateſt labouring Work was perform'd with theſe Animals; and the Head was to be void of Fleſh, to denote, that thoſe People who wrought much were commonly lean: So that I ſuppoſe this M. was ſtampt in Honour of *Hercules*; his Head being on one ſide of it, and the Symbol of his Labours on the other; it may perhaps be intended for an Example of Valour and Induſtry; his Club with which he perform'd moſt of his Warlike Exploits, together with the young Head, may ſignify the former, and the Ox's Head the latter; or perhaps the Ox's Head may alſo denote that Oxen were ſacrificed to *Hercules*.

XXXVIII. *Minerva*'s Head: The X *Hercules* ſtanding, with his right Hand behind him, holding the *Heſperian* Apples; he reſts with his left Hand upon his Club, ſupported by a Stone, from whence alſo hangs the Lyon's Skin, with theſe Letters round, AΘHNAIΩN.

Having compared this Figure of *Hercules*, with all thoſe that are in my Books, I do not find it agrees with any but the *Farneſian Hercules*; and I verily believe it was taken from that very Statue. In *Laſſel*'s Travels, *Lib.* 2. *p.* 218. I find this Account of it: *In the Court of the Palace of* Farneſe, *I ſaw the famous Statue of* Hercules *leaning on his Club, which was found in the Baths of* Antoninus Caracalla: *One of his Legs is Modern, the reſt Antique, and made by* Glyco *an* Athenian, *as the Greek Words upon it ſet forth:* From this Account I conclude that this Statue in *Caracalla*'s Time, was brought from *Athens* to adorn his Baths: In *Patin*'s Book of the middle Braſs Imperial M's, one of *Commodus*'s has on the X a *Hercules*, like that upon my M. only with this Difference, that whereas his right Hand is before him, on mine it's behind, which ſhews them to be different Statues: And here I am to obſerve, that before *Caracalla*'s Time, I

Perrier. Tſtelin's Sentiments of Painters. Begerus, Vol. III. *Cauſſeus, Romanum Muſeum. Thomaſſine, &c.*

p. 113.

Angeloni, p. 103.

do not find the *Farneſian Hercules* upon any Imperial M. tho' it is afterwards, as in *Gordianus Pius VIRTVTI. AVGVSTI. S. C.* in *Gallienus* and in *Maximinian Herculeus*; and even then not to be ſeen in the *Greek*, but only the *Latin* ones: This is a plain Proof that the ſaid Statue of *Hercules* was not at *Rome* before *Caracalla*'s Time, but in *Athens*; and that it was afterwards carry'd to *Rome*, where it is at preſent.

Begerus Theſ. Brand. Vol. II. *p.* 779.

XXXIX. The Head of *Hercules*, full faced, or of *Theſeus*, with a Lyon's Skin tied under his Chin. The X *Minerva* in a marching Poſture, in her right Hand having a Spear athwart, and holding up her left before her, with theſe Letters, Α Θ Ε.

I will not pretend to determine whether this is the Head of *Hercules*, or of *Theſeus*; I am more inclin'd to believe it to be the latter: *Theſeus* was not only the principal Hero of the *Athenians*, and Founder of the beſt Part of their City, but was alſo deify'd as one of their tutelar Gods; and in many Places we read of his being an Emulator and Imitator of *Hercules*, whoſe near Relation he was, being his Couſin-German; and he is ſaid to have uſed a Club.

See Plutarch in the Life of *Theſeus*.

Monſieur *Baudelot* furniſhes us with a M. with the Buſt of *Minerva* on the one ſide, within an Olive Crown, and on the X you have a Figure ſitting in a radiated Crown, which has a little Victory in the left, and a Palm-Branch in the right Hand; an Altar ſtands before, and theſe Letters round it, ΑΘΗΝΑΙΩΝ. He thinks it to be the moſt ſingular of any he had ſeen: He makes no doubt but that the ſiting Figure on the X is that of *Theſeus*, and ſays he is crown'd with Rays, becauſe he had been deify'd by the *Athenians*, who built him a Temple in their City, and offered Sacrifices to him the Eighth Day of every Month.

But tho' he is in a radiated Crown upon *Baudelot*'s, yet he might be repreſented in a Lyon's Skin after his Deification, as *Hercules* often is, who was one of their Demi-gods; there is a M. of *Commodus* in M. *Vaillant*, with theſe Letters on the X, ΘΕΣΕΑ. ΝΙΚΑΙΕΙΣ, where you have the Head of *Theſeus* wrapt in a Lyon's Skin as before, and you may ſee what he ſays of it in his ſaid Book.

Imper. Grac. p. 71.

Ibid p. 306.

I ſhall now endeavour to find out the Time when this very ancient M. was ſtamp'd, and I gueſs at it from a Singularity in the Inſcription, where the initial Letter the Θ is ſquare, with a Line which divides it in the Middle, as may be ſeen in the Engraving: *Begerus* has a M. which he thinks to be of *Amintas*, the firſt King of *Macedon*, becauſe the O in his Name is ſquare, for ſuch were uſed in the Names of his Cotemporaries, as may be ſeen in the Figures of *Ariſtogeton*, *Miltiades* and *Heraclitus*: He owns it is uſed by ſome after that Time, as by *Carneades*, *Theophraſtus*, *Iſocrates* and *Ariſtophanes*, but never

Theſ. Brand. Vol. III. *p.* 4.

on

on Coins: The Uſe I would make of the Quotation is this: A ſquare O is indeed to be ſeen, but never a ſquare Θ, like this on my M. However they were both of the ſame Shape, and at the ſame time: In *Bellorus* his Book of Illuſtrious Men, the Head of *Ariſtophanes* has a ſquare Θ, and alſo ſeveral others: *Begerus* ſays it was uſed in the Time of *Miltiades*, Cotemporary with *Amyntas:* Now it was but a ſhort time after *Miltiades* had obtain'd the Victory at *Marathon*, that the *Athenians* built a Temple in Honour of *Theſeus*; and *Pauſanias* ſays it was preſently after *Cymon* the Son of *Miltiades* found the Body of *Theſeus*, &c. It's very probable that they ſtamp'd Medals then with his Effigies, and the ſquare Θ induces me to believe that this M. was coined at that Time.

XL. The Head of *Theſeus* in a Helmet; the X a Bull's Skull adorn'd with Feſtons for Sacrifice, with theſe Letters, A Θ E----I Ω N.

XLI. A Beardleſs Head, which perhaps may be *Minerva*'s; the X a Heifer's Skull, with theſe Letters, A Θ H N A I Ω N.

I once imagin'd the firſt of theſe M's might bear the Head of *Mars*, but having thought better of it, I rather believe it muſt be *Theſeus*; becauſe I do not remember to have ever read that a Bull was ſacrificed to *Mars*; but, on the contrary, I find in *Plutarch*, that a monſtrous, very large and fierce Bull did much Miſchief in the Territories of *Athens* towards *Marathon*, till *Theſeus* went out to encounter him. This Bull he fought, overcame, and brought alive to *Athens*, where he offer'd him in Sacrifice to the *Delphian Apollo*: The Repreſentation on my M. perfectly agrees with this Story: The Hero's Head is on one ſide of it, and the Bull's Skull on the X, adorn'd with Feſtons of Laurel, to denote its being ſacrificed to *Apollo*. *Life of* Theſeus.

Nothing need be ſaid of the ſecond M. ſave that it denotes a Sacrifice to *Minerva*.

XLII. The Buſt of *Theſeus* in a Helmet; the X has a Table with the Head of *Minerva* upon it; before his Face you have an Owl, and behind her an Olive Crown: Under the Table may be ſeen an *Amphora*, or Vaſe, with two Handles, and theſe Letters, A Θ H N A I Ω N. Some Letters there ſeem to have been at the Bottom, but they are not legible.

XLIII. A beardleſs Head in a Helmet, perhaps *Minerva*'s: The X as the laſt, only the Head is turn'd the contrary way, neither is there any Vaſe under the Table. It has theſe Letters, A Θ H N A I.

Theſe very fine and moſt ſingular Medals undoubtedly commemorate the Inſtitution and Celebration of the *Panathenæan* Feſtival, which the *Athenians*

Pauſan. Arcad. p. 600. Edit. Lypſ.

thenians were very fond of. We read that this Feſtival was inſtituted by *Eriſthonius* IV King of *Athens*, or by *Orpheus*, call'd Αθηναία, and was afterwards reviv'd with many Improvements by *Theſeus*, after he had united all the *Athenians* into one City, and he call'd it Παναθήναια, and diſtinguiſh'd the ſame into the greater and leſſer. I refer the Reader to *Meurſius*, who has wrote a Book upon this Subject, wherein you have all the Particulars of this Feaſt, the greateſt of which was call'd Μέγαλα Παναθήναια, which they celebrated every fifth Year, and the other Μικρὰ Παναθήναια, celebrated every three Years, and ſome ſay annually. The Conqueror in each of theſe Games was rewarded

Med. 12. with a Veſſel of Oil, as aforeſaid, and with a Crown of the Olive-trees which grew in the Academy, and were conſecrated to *Minerva.*

What has been ſaid is ſufficient for the Explanation of the firſt M. The Head of *Theſeus* ſuits it very well, for tho' he was not the Founder of this Feſtival, he at leaſt improved and revived it, whereas before it had been neglected. *Minerva*'s Head ſhews it was celebrated honour of that Goddeſs; and the Olive-Crown denotes the Reward of the Conqueror, as alſo the Veſſel of Oil under the Table, if it be not to be taken for a Symbol of thoſe Games. The ſecond M. ſignifies the ſame thing, tho' leſs expreſſive than the other.

PHÆDRA.

XLIV. A Woman's Head with a Diadem: The X an *Amphora* upright, with a Club, and theſe Letters, ΑΘΕ.

The Club on the X makes me believe the Head is either that of *Omphale*, which relates to *Hercules*, or *Phædra* the Wife of *Theſeus*. *Omphale* is commonly repreſented in a Lyon's Skin; but this being adorn'd with a Royal Diadem, makes me believe it to be *Phædra*. And I was the more confirm'd in my Opinion after I had

Pag. 46. compar'd this Head with a Cut in *Canini*, which has theſe Letters, ΦΕΙΔΡΑ, the Head whereof is altogether like this. The Club and the Vaſe incline me to infer that the *Athenians* had Games in honour of *Theſeus*, as they had indeed, the ſame being call'd ΘΕΣΕΙΑ.

Theſeus, after the Death of *Antiope*, marry'd *Phædra*, celebrated for the Love ſhe had for *Hipolitus* her Husband's Son by *Hipolita* Queen of the *Amazons*. This Fable is ſo very well known that I need ſay no more of it.

Uncertain.

XLV. A Man's Head with a Helmet on: The X a Tripod, having a Flower or Pomgranate on one Side of it, and a Thunderbolt on the other, with the Letters ΑΘ.

The

The Head of this M. is much worn; I had Thoughts to leave it out. I do not know what the Flower can ſignify that is on the X. The Tripod and the Thunderbolt ſeem to denote a Sacrifice to *Jupiter*: The Head, which is ſmall, may be that of the great *Pericles*, ſirnam'd *Olympius*: The Thunderbolt may be a Symbol of that Title given him by the *Athenians*; but it's in vain to raiſe Conjectures about a thing ſo uncertain.

PERICLES *and* ASPASIA.

XLVI. A Man's Head with a Helmet on: The X two Owls in an Olive Crown, with A⊙E at the Bottom.

XLVII. A Head like the laſt, that has the ſame X.

XLVIII. The Head of *Minerva*, or rather *Aſpaſia*, with the ſame X as the laſt.

XLIX. The Head as the laſt. This X is alſo like the preceding one, excepting that there is a fine Vaſe or Lamp at the Bottom.

L. A Woman's Head, which perhaps may be *Minerva*'s, in a Helmet: The X an Owl with two Bodies; underneath a Globe, and theſe Letters, A⊙E.

I ſhall not treat of theſe M's according to the Order wherein I have placed them, as they relate to one another, but as beſt ſuits my Purpoſe; and I ſhall begin with the Third, which will ſerve to give Light to the Firſt of them. I am indeed more inclin'd to believe it the Head of *Aſpaſia* than of *Minerva* for ſeveral Reaſons: Firſt, if you well obſerve the Phyſiognomy, it will appear to be rather a Portrait than an imaginary Head; and beſides, there is a Head in *Canini* taken from a Gem, which is very like this we ſpeak of, wherein we have theſe Letters, ΑCΠΑCΟΥ. It's true, you can ſee no more upon the Helmet of the M. which is very ſmall, than one Creſt and a *Quadriga*, there being no more Room for any thing elſe. You may ſee what the ſame Author ſays of it. But to proceed, and come to the two Owls on the X, concerning which I ſhall give my Opinion in deſcribing the firſt of theſe M's, which has on one Side a Man's Head, which I take to be that of *Pericles*. *Plutarch* in his Life ſays that he was a handſom Perſon, but that his Head was diſproportionable and long; and therefore all his Statues were made with a Helmet on his Head to hide this Deformity, and the Poets when they had a Mind to abuſe him call'd him Ξιφοκέφαλον. This Paſſage agrees

Med. 48. *Can. N.* 92. *Ib.* 122. *Med.* 46.

grees well enough with the helmeted Head which I take to be *Pericles*. He is likewiſe deſcrib'd to be of a melancholy Temper, and that he never laugh'd; and here he has a very ſevere Countenance, the Workmanſhip of which, as alſo that of *Aſpaſia*, ſeems to have been by the ſame Hand; the X being the ſame in both, creates alſo a Probability that one of the Heads is that of *Pericles*. It may be further obſerved that theſe two M's are better deſign'd than all the reſt; more eſpecially *Pericles*, who was the greateſt Promoter of Arts of any whatever among the *Athenians*, witneſs the famous Temple of *Minerva* and other Buildings erected by him; and in this Time lived *Phidias* and other excellent Statuaries. No Body hitherto, that I know of, has told us what the two Owls ſignify except *Greaves* our learned Countryman, who quotes *Julius Pollux*, and ſays that the Τελεωβολον had *Jupiter*'s Head on one Side, which I ſuppoſe he miſtakes for *Minerva*, and two Owls on the other, becauſe it was a double διωβολον. If this be true, it muſt be underſtood only of Silver Coin, for it can by no means be ſo in reſpect of a Braſs one. Thoſe of which I ſpeak are the two heavieſt among them, being each of them a Drachma or 6 *Oboli*; and the lighteſt, which is the 50th, weighs no more than a *Diobolus* or 24 Grains; and therefore we muſt ſeek for another Meaning. *Plutarch* tells us that a Ram's Head with one Horn was brought to *Pericles* by one of his Farmers when he was at his Country-Seat; and that *Lampon* the Diviner, ſeeing that the Horn was ſtrong and firm in the Middle of the Ram's Forehead, foretold, that whereas the City of *Athens* was divided into two Factions, headed by *Thucidides* and *Pericles*, the ſole Government of both would devolve upon and come to be united in that Perſon in whoſe Grounds the Ram was bred: And ſo afterwards it came to paſs, when *Pericles* overthrew *Thucidides*'s Faction, by which Means he remov'd Diſcord, ſettled Peace in the City, kept licentious People in Order, and eſtabliſhed a good Government, which he maintain'd till his Death. Now I think the Owl the known Symbol of *Athens*, being doubled on this X, may very well ſignify the ſaid two Factions, into which the City was divided, reconcil'd and govern'd by *Pericles*, whoſe Head on the other Side the *Athenians* placed with good Reaſon, as a very proper Acknowledgment for the Benefit they enjoy'd by this Union, procured by his Vigour and Wiſdom; and I am of Opinion all theſe M's might have been ſtruck upon ſuch an Occaſion, and to pleaſe him the more, they might put his Wife's, whom he loved ſo much, upon one of them. All this ſeems yet to be better repreſented by another M. which has on one Side *Minerva*'s Head, and the X the Bodies of two Owls joined by one Head; ſhewing that *Pericles* by his Prudence, and under the Influence of *Minerva*, united thoſe two powerful Factions under one Head.

Of the *Rom. Den.* p. 65. *Jul. Poll.* l. IX. c. 6.

M. 50.

We

We ſhall in the next Place come to enquire, whether it may not be probable they might be coin'd in the Life-time of *Pericles* and *Aſpaſia*, or ſoon after their Deaths. I very well know that the ancient Republicks, and particularly that of *Athens*, were very jealous of their great Men, and the Oſtraciſm practis'd by theſe laſt nam'd is a clear Proof of it, and ſo it ſeems not credible that they ſhould in their Life-time put their Heads upon their Coin, this being one Mark of Sovereignty: Yet that could be no Objection to *Aſpaſia*'s being repreſented upon their Money; there never having been a female Governor of *Athens*. Beſides, the putting of the Head with the Name and Title of the Perſon upon the Money was the Sign of Sovereignty, which was not done in this Caſe, and ſo ſeems to be a Compliment without Danger; and it was as uſual among the *Greeks* to dignify the Actions of great Men with M's, as it was for the *Romans* to erect their Statues, and ſo much the more, when the Perſon they thus honour'd gave no Umbrage of his Intentions to aſſume the Sovereignty. The *Athenians* had the greateſt Obligations imaginable to *Pericles*; for, according to *Plutarch*, he won them nine Battels, for which they ſet up ſo many Trophies: He much increaſed their Wealth, and greatly adorn'd their City, and gave ſufficient Proofs that their Country had nothing to fear from his Ambition; for when the *Lacedæmonians* waſted the *Athenian* Territories, they ſpared the Lands of *Pericles* to make the *Athenians* jealous of him; but he diſappointed them by magnanimouſly beſtowing all his Lands, which were very conſiderable, upon the Publick: Therefore I ſee no Reaſon why the *Athenians* ſhould not repreſent him on their Coin; nor do I think it unreaſonable that he ſhould alſo procure *Aſpaſia* to be repreſented upon ſome of them, for at his Return from the *Samian* War he was received with all imaginable Rejoycings, and met by all the Ladies of Quality, who crowned him with Garlands. *Plutarch* tells us that this was a very dangerous War, and that the *Samians* were like to have taken the Empire of the Sea from the *Athenians*. It's well known that *Aſpaſia* was the Cauſe of *Pericles*'s undertaking that War, which proved ſo advantageous to them; and tho' ſhe had ſome Time lead a diſſolute Life, ſhe was admir'd by all for her Wiſdom, and *Socrates* himſelf went on purpoſe to hear her teach Rhetorick. *Pericles* was ſo much in love with her, that he he gothis firſt Wife divorced, to make way for this. Several Authors ſpeak of this great Woman, and particularly *Lucian*. I think I have ſufficiently proved that one of theſe M's bears the Head of *Aſpaſia*, but much more that that of *Pericles* is on another: And that I may not ſeem too tedious, I ſhall paſs over the reſt in Silence which have the two Owls on the X, only that upon one of them there is at the Bottom a Vaſe, which may denote that famous Golden Lamp made by *Callimachus*,

Med. 49. See *Pauſ.* p. 63.

machus, and ſet up in the Temple of *Minerva*, which burnt Day and Night, and never extinguiſh'd.

THEMISTOCLES.

LI. A Man's Head with a Helmet on: The X an Owl flying, with a Palm-branch in her Claws, and theſe Letters, AΘHNA. NIKHΦOPOT.

There are many Reaſons which induce me to believe this to be the Head of *Themiſtocles*, and that it was ſtamp'd in honour of the Victory obtain'd by him over the *Perſians* at *Salamine*. It may poſſibly be doubted by ſome whether the *Athenians* would in his Life-time ſet his Head upon their Coins, becauſe we read that when *Miltiades* had won the Battel of *Marathon*, all the Honour allowed him was to be painted in the firſt Place among the Commanders engaged in that Battel, and was refuſed an Olive-Crown which he deſired. But I think it probable enough, * for the Reaſons before given, that it might be allow'd him, the Victory he had obtain'd being of ſo great a Conſequence; unleſs we ſhould rather chuſe to ſay it was ſtruck after his Death.

* *The Head without the Perſon's Name no Sign of Sovereignty.*

I find a Silver M. in *William de Choul* much reſembling this of mine, except in the Letters. Perhaps he is miſtaken in taking it to be *Minerva*'s Head. *Plutarch* in his Life of *Themiſtocles* ſays, that juſt before the Battel of *Salamine* an Owl flew over the *Athenian* Fleet, and ſome Authors ſay ſhe perch'd on the Maſt of *Themiſtocles*'s Ship; and the whole Fleet took it for an Omen of Victory, which afterwards they obtain'd, and ever ſince a flying Owl has been taken for a Symbol of Victory among the *Greeks*. This M. confirms what Authors have ſaid, and the Inſcription Ἀθηναι Νικηφορος intimates to us that victorious *Minerva* inſpired Valour and good Conduct into the Perſon who is repreſented on the other Side; and therefore I cannot ſee any Room to doubt but that the M. was coin'd on that Occaſion, and that it is the Head of *Themiſtocles*.

Della Relig. Antic. Roman. p. 50. *Edit. Lion.* 1599.

I obſerve that the K in the Inſcription is exactly of the ſame Form with one which Dr. *Bernard* has in his Table of Alphabets, and which he affirms to have been in uſe 500 Years before Chriſt; which agrees mighty well with the Time of the Victory won by *Themiſtocles*, whoſe Head on our M. having been compared with that in *Fulvius Urſinus*, N° 141, which was taken from a Gem, there appears to be a very great Likeneſs between them, only that on mine is young, and the other of an advanc'd Age. *Plutarch* ſays, *Themiſtocles* was very young when he fought under *Miltiades* at the Battel of *Marathon*, and this Action in the Streights of *Salamine* was but eleven or twelve Years after. I believe his long callimiſtrated or curl'd Locks do not

Theſe Alphabetical Tables are much eſteem'd by Spanheim, *and are griev'd in the laſt Edition of his Book* de Uſu & Præſt. Num.

not contradict what I affirm, becauſe it is different from that in *Fulvius Urſinus*; for there are innumerable Examples to prove that the *Greeks*, eſpecially when young, wore long Hair; and we have in *Canini* a M. of *Alexander* the Great with much the ſame long curl'd Locks as on this M.

I ſhall obſerve but one thing more of this M. which is the Sun engraven on the Helmet; which adds another great Probability that this is the Head of *Themiſtocles*; for it was he that conquer'd the *Perſians*, who adored the Sun preferably to all other Deities.

ARISTIDES.

LII. A Man's Head with a Helmet on: The X a Trophy of *Perſian* Armour, with theſe Letters, ΑΘΗΝΑΣ. ΝΙΚΗΦΟΡΟΥ. ΑΡ. The Letters ΑΡ joined together makes me believe this is the Head of *Ariſtides*, who with *Pauſanias* obtain'd the Victory at *Platea*, a little after that of *Salamine*. I preſume the Inſcription ſignifies, *The* Athenian *Victory by the Valour and Conduct of* Ariſtides. The Trophy is undoubtedly *Perſian*, and we read that after the Battel *Pauſanias* ſet up a Trophy for the *Lacedæmonians*, and *Ariſtides* another ſeparate from his for the *Athenians*. I ſhall refer for the Particulars of this Battel, *&c.* to *Plutarch*'s Life of *Ariſtides*, and other Authors.

CIMON.

LIII. A Head with a Helmet on, as the laſt, and the Letter K before him: The X a *Perſian Tiara* or Helmet, and on the Top of it an Owl ſtanding upon two Olive Branches, and theſe Letters, ΑΘΗΝΑΙ.

Theſe three laſt M's commemorate three of the greateſt Victories of the *Athenians* over the *Perſians*, except that which *Miltiades* gain'd in the Plains of *Marathon*, which was the firſt. I have already ſpoken of two of them, and this M. ſeems to me to denote the third, which was a double Victory gain'd by *Cimon* over *Artabazus* by Sea and *Magabizus* by Land, who were entirely defeated, and the *Perſians* forced to make a Peace as diſhonourable to themſelves as it was advantageous to the *Athenians*; and this is very well expreſt by the two Olive Branches that are under the Owl, denoting that this Peace was derived from the two Victories obtained over the *Perſians*, expreſs'd on the M. by the *Perſian Tiara* or Helmet; and as there is a K on the Side of the Head, which I take to be *Cimon*'s, ſo it may be the initial Letter of his Name. The Hi-

ſtory of theſe three ſignal Actions may be read in *Plutarch*, *Diodorus Siculus*, and *Juſtin.*

Uncertain.

LIV. A Head with a Helmet on, as before: The X an Owl ſtanding upon an *Amphora*, within an Olive Crown: On the Field of the M. the Caps of *Caſtor* and *Pollux*, if not ſomething elſe, of which I ſhall take Notice preſently, and theſe Letters, A Θ E.

The Head ſeems to me like that of *Phocion*, as it's drawn by *Canini*, and in *Bellorius* his Book of illuſtrious Men, wherein he is repreſented as an Orator; but if it is his Head on this M. he is repreſented as a Soldier, he being excellent in both Profeſſions: The X has nothing remarkable but the two Caps of the *Dioſcuri*, which rather may be two Cups reverſed with Liquor running out of them; and that which ſome may take to be Stars, may be the Feet of thoſe Cups; and if ſo, we may then ſuppoſe, that the *Athenians* repenting that they had put him to Death, engraved *Phocion*'s Head, copy'd from his Statue, on their Money; and for as much as they put him to Death by a double Draught of Poiſon, according to *Plutarch*, they might by the Cups revers'd, allude to the reverſing of his Sentence after his Death, repenting that they had been guilty of ſo much Ingratitude. It's ſuperfluous to ſay any more upon ſo uncertain a Conjecture.

Edit. Roma.

Read *Plutarch*'s Life of *Phocion.*

Thespis, *a Tragick Poet.*

LV. A Bearded Head crown'd with Olive or Myrtle; the X another Bearded Head crown'd with Ivy, behind which are theſe Letters, A Θ, and before Θ E.

LVI. This M. is like the laſt, except that the firſt Head upon this is crown'd with a Diadem.

Whether the Heads on the obverſe of theſe M's are of *Jupiter*, or ſome other particular Perſons, is Matter of doubt; I ſhall ſpeak firſt of thoſe on the X, as being more eaſily diſtinguiſh'd, and then come to give my Opinion of the others. Their being crown'd with Ivy, induces me to believe they are the Heads of a Poet, and by the Form of the Beard, of one of the moſt ancient of the *Athenian* Poets: The Letters A Θ are better diſtinguiſh'd on one than the other of them; I take them for the Initials of Αθηναιων, and the other Θ E, the Initials of the Name of *Theſpis*, the famous Poet; for I do not find any other celebrated *Athenian* Poet, whoſe Name begins with thoſe two Letters. *Suidas* under the Word *Theſpis*, expreſſes himſelf thus;

M. 55.

Theſpis

Theſpis ex Icario, Attica populo Tragicus decimus ſextus ab Epigene Sicyonio primo Tragico. Alij ſecundum ab eo faciunt. Alij vero primum Tragicum fuiſſe dicunt. Hic primum Ceruſſa facie illita Tragedias egit. Deinde faciem Andrachna in docendis fabulis texit. Poſtea vero larvarum lintearum uſum introduxit. Docuit fabulas Olympiade LXI. Inter Tragedias ejus commemorantur Præmia Peliæ, ſeu Phorbas: Sacerdotes: Adoleſcentes: Pentheus.——*Meurſius* in *Solon*, and *Laertius* in his Life, will have *Theſpis* to have flouriſh'd in the 50th Olympiad; but the *Marmora Arundeliana*, and *Bentley in Phaler.* confirm *Suidas* his Opinion: I refer you to the Authors now quoted for more Particulars concerning *Theſpis*, whoſe Head being crown'd with Ivy, confirms what Authors have ſaid; that Tragedy was anciently part of Religion and the Worſhip of the Gods; and *Rimer* will haye it, that the Prieſts ſung an Anthem to their God *Dionyſius*, or *Bacchus*, while a Goat was ſacrificed on his Altar: The Prieſts were thoſe that form'd the *Chorus*, and the Ceremonies were perform'd by them, till *Theſpis* introduced the Epiſodes, and brought an Actor on the Stage, *&c.* The Theatres were conſecrated to *Bacchus*; and hence the Tragick Poets came to be crown'd with Ivy, and eſpecially *Theſpis*, who was the firſt whom the *Athenians* ſuppos'd to have compoſed Tragedies, in Honour of *Bacchus*.

As for the Heads on the other ſide of theſe M's, if they are *Jupiter*'s, one of them, which ſeems to be crown'd with Olive, would incline me to ſay it is *Jupiter Olympius*, and the other with the Diadem *Jupiter Rex*; but I am apt to believe that theſe two Medals, which have both of them the Head of a Tragick Poet on the X, may nevertheleſs on the other ſide, in one of them, have the Head of *Homer*, the Prince of *Epick* Poetry, who was had in great Veneration by the *Athenians*, who erected his Statue in their Citadel, and contended with Six other Cities for the Honour of his Birth. It's well known that the Effigies of *Homer* was made like that of *Jupiter*, and uſually crown'd with a Diadem: But perhaps the *Athenians*, to diſtinguiſh it from other Symbols, repreſenting the City, where it was thought he was born, crown'd him with Olive; for his Verſes were ſung at the *Panathenæan* Games, and theſe Leaves were dedicated to *Minerva:* You may ſee his Face deſcribed in *Cuperus*, who has taken it from *Dionyſius Hallicarnaſſeus*; and you will find it agree very well with the Head on my Medal.

Med. 55. *Med.* 56.

See *Cuperus Apotheoſis. Homer. p.* 7.

If the laſt Conjecture be diſapproved, may it not be the Head of *Ariſtophanes*; and according to that engraven in *Fulvius Urſinus*, it's more like to that Poet than *Homer*; and if ſo, I ſhould think that the Head with the Diadem on M. 56, might be that of *Sophocles*, which being alſo compar'd with that in *Urſinus*, is as much like it as a Head full-faced can be to one in profile; and I muſt obſerve, that the Diadem

dem on this Head is not broad and flat, like thoſe of the Gods or Princes, but narrow and round, like a Cord, proper to tie up the Hair of Philoſophers and ſtudious Men. The *Athenians* might cauſe theſe M's to be ſtruck in Honour of Tragick and Comick Poetry; thoſe People looking upon *Theſpis* to be the Founder of the former, and *Ariſtophanes* the moſt celebrated in the other way; and the 56 M. perhaps ſhews in *Theſpis* the Inſtitutor of ancient Tragedy, and in *Sophocles*, the Founder of the Modern.

This laſt Opinion is what I moſt incline to; but the whole is ſubmitted to the Judgment of the Learned.

CALISTHENES *the Philoſopher.*

LVII. A Bearded Head; the X *Minerva*'s Head with an A, the initial Letter of *Athens*.

As to the Explanation of this M. I ſhall content my ſelf with inſerting a Letter, which was ſent me ſome time ago by the Author of this Book concerning it.

My Lord,

"YOUR Lordſhip having requir'd me to give my Sentiments "concerning this moſt admirable and only *Athenian* M. of "this kind; I am ready, in a few Words, to do it, together with a "Cut of it.

"I take the Bearded Head on the one ſide to be that of *Caliſthe-* "*nes* the Philoſopher, the Son of *Demotimus* or *Caliſthenes*, (*a*) a Na- "tive of *Olynthus*, a City of *Macedon*, (*b*) who was a Diſciple and "Couſin-German of *Ariſtotle*: (*c*) *Alexander* the Great being an- "gry with him, (*d*) cauſed him to be put in Rags, and incloſed in an "Iron Cage, that he might die with the more Miſery; but *Liſima-* "*chus*, who loved him, and had learnt Philoſophy of him, went to "viſit him in his Priſon, (*e*) which ſo enraged *Alexander* againſt *Li-* "*ſimachus*, that he condemn'd him to be devour'd by a Lyon, which "was bravely and moſt valiantly ſlain by him: *Alexander*, amazed at "the Action, reſtored him to his Favour, and afterwards extreamly "lov'd him, and he was one of his Succeſſors after his Death.

(*a*) *See* Suidas.

(*b*) Olynthus *was a very important and free City, but belonged in ſome ſort to the* Athenians, *till* Philip *of* Macedon *in the* 3*d Year of his Reign, got friendly Poſſeſſion of it.* Diodor Sic. lib. 16.

(*c*) Caliſthenes *was the Son of a Couſin-German of* Ariſtotle, *call'd* Hero. Plutarch, *in the Life of* Alexander.

(*d*) *Some think he was thus ill treated by* Alexander, *becauſe he would not adore him as a God.* Arianus, lib. 4. Q. Curtius, lib. 8, &c.

(*e*) *All the Particulars of this Fact you may read in* Juſtin. lib. 15. c. 13.

Illuſt. Imag. No 41. "It appears to me by a Cut in *Fulvius Urſinus*, that the "Head upon this M. is that of *Caliſthenes*, as being very like unto the "Bearded Head in that Author: Your Lordſhip knows very well, "that

" that there are in the Marble of *Urſinus*, which is batter'd in one " part of it, two Heads one againſt the other, with theſe Letters, " ΚΑΛΛΙΣΘΕΝΗΣ. ΛΥΣΙΜ..... which I read Λυσιμαχος: *Cal-* " *liſthenes. Lyſimachus*; the Bearded one I take to be the Head of " *Calliſthenes*, and the Young one to be that of *Lyſimachus*; which, as " aforeſaid, has great Relation to it; and it's eaſie to believe they " might be repreſented in that manner.

" I am amazed to find, that the moſt learned *John Fabri* ſhould " obſtinately read the Name of *Lyſimachus* in the Genitive Caſe " Λυσιμαχε, and ſo interpret the Inſcription; *Calliſthenes the Son of* " *Lyſimachus*; I ſay obſtinately; for ſuch a Perſon is not to be met " with in any Author; and he, to prove his Conjecture, is forced to " correct *Atheneus* and *Suidas*, who make mention of one *Callias*, the " Son of *Lyſimachus*, a Comick *Athenian* Poet, and ſays, that inſtead " of *Callias*, it ought to be read *Calliſthenes*, who, in his Opinion, is " repreſented with a young Head on that Marble; and that he will have " the Bearded one to be a *Larva*, or a Vizard uſed in Comedies. *In Fulv. Urſin. p.* 24

" *My Lord*, I muſt ingeniouſly confeſs I cannot be of *Fabri*'s Opi- " nion, which appears to me ſo far from being adequate, that, on the " contrary, I find it natural to believe, that *Lyſimachus*, who was a " young Man, cauſed his own Head to be carv'd with his Name, op- " poſite to that of his Maſter *Calliſthenes*, for whoſe ſake he ran ſo " great a Riſque, and from which he got clear with ſo much Ho- " nour.

" But to return to his M. I ſay, that it ſeems ſomewhat ſtrange, " that the *Athenians* ſhould put the Head of a *Macedonian* upon their " Coin; but they had certainly a Reaſon for their ſo doing; for " *Suidas* ſpeaking of *Calliſthenes*, has theſe Words: *Is verò eum cor-* " *ti ferre incluſum, una cum Nearcho tragico interfecit: eo quòd ip-* " *ſi ſuaſiſſet, ne ſe ab Athenienſibus dominum vocari vellet.* This, my " Lord, is a Confirmation of your Lordſhip's Opinion*, which I re- " member I have read in your moſt learned Manuſcript of Notes up- " on the *Athenian* M's, wherein it's ſaid that the Republick was wont " to put the Heads of thoſe who had deſerved well of them upon " their Coins, but without their Names, that they might not be En- " ſigns of Sovereignty, of which they were very jealous. *Suidas p.* 475. *Edit. Baſil* 1565. or perhaps *ernie ferrea.*

* *See this Treatiſe under the Articles of* Pericles *and* Aſpaſia, *Med.* 46 *and* 48.

" There is nothing to be ſaid of the X; for it is plain the Helmeted " Head is *Minerva*'s, and the Letter the Initial of *Athens*, of which " that Goddeſs was the Protectreſs.

" I have given your Lordſhip my Opinion, which I wholly remit to " your diſcerning Judgment, and ſubſcribe my ſelf with all Submiſſion,

MY LORD,

Your Lordſhip's moſt Humble
and moſt Devoted Servant,
N. F. Haym.

LVIII. The Head of a Perſon with a Helmet on, and ſome imperfect Letters round it; the X a Goat, with theſe Letters at the Bottom, ΠA. AΘ, and SΘ on the Field of the M.

I will not take upon me to explain this M. being not able to read the Letters round the Head, which perhaps ſignify the Name of the Perſon there repreſented: I am alſo in the ſame Uncertainty as to the X: Whether the Goat ſignifies ſuch an Animal ſacrificed to *Pan* by the *Athenians*, intimated by the Letters in the Exergue ΠA. AΘ, I know not: I have read ſome-where, that the *Athenians* began to worſhip *Pan*, after his Appearance to their Ambaſſador *Philippides*, whom they ſent for Aid to the *Lacedæmonians* againſt the *Perſians*, when he told him, he ſhould be ſeen aſſiſting them in the Plains of *Marathon*; and it was ſaid a Perſon was ſeen in that Battel in Habit and Countenance like a Countryman, who after having killed a great many *Perſians* with a Plough-Share, diſappear'd; upon which *Philippides* introduced the Worſhip of *Pan* into *Athens*. I think SΘ on the Area of the M. in the X may be an Epoch, and ſignifies the Years 209; but then I know not to whom the Head on the other ſide belongs. It's worth obſerving, the Sigma is like a Roman S revers'd, which indeed was the moſt ancient *Greek* Sigma, and is a Proof of the very great Antiquity of this M. which alſo appears by the Meanneſs of the Workmanſhip: And this is all I can ſay of it.

LIX. *Minerva*'s Head; the X two Owls, and theſe Letters round, — ΜΕΛΗΤΟΠΟΝ.....

Stephen of *Bizantium* places the City of *Melitopolis* between *Cyzicus* and *Bithinia*, towards the River *Rhyndacus*. *Meurſius* in his *Fortuna Attica* ſays, that *Melitus* was a Colony of *Athenians*, and cites *Strabo* for it.

Strabo, lib. XIV.

An Account of the Silver ATHENIAN M's.

To the READER.

THE Ancient *Attick* Money were divided into Talents, each Talent conſiſted of 60 Mina's, each Mina of 100 Drachma's, each Drachma of 6 Obolæ, the Obolus of two Semi-obolus: There is alſo another Diviſion of the Drachma, as may be ſeen in the following Table: The *Athenians* had alſo their Didrachmæ, being Pieces of two Drachma's, and their *Tetradrachmæ* of four Drachma's each;

each; and of these they had of each kind of different Weights, and as Dr. *Bernard* in his Book *de Mensuris & Ponderibus antiquis* terms them, the *Maximus*, *Mediocris*, *Minimus*, &c.

That the Reader may at once have a View of the *Attick* Silver Money, I have made use of the Table of the said Author, and I have compared it with these my Silver M's, of which I have drawn the like Table, and with the utmost Exactness set down their Weight; and those which I have not found to agree in some Measure with the Weights of Dr. *Bernard* I have mark'd thus, *.

The First Column of the following Table contains the Numbers of the different Species of *Attick* Money.

The Second contains their Names.

The Third shews their Weight in Grains of Silver, call'd Troy-weight, with the Decimal Parts of a Grain.

The Fourth the Equivalent of the same according to the Weight of my Silver M's; and this ‡ serves to divide one M. from another, ever placing that which is heaviest first, and the other last, and then I describe them all separately. Some there are, which being somewhat impair'd by Time, cannot exactly answer a just Weight.

The Fifth Column contains the Numbers of the first M. of every sort among mine, which is heaviest, according to the Order wherein hey are placed in this Treatise.

A Table of the Weight of Attick *Silver Money.*

Numbers.	*According to Dr.* Bernard. *Names of the* Athenian *Coins.*	*Decimal Numbers.* English *Grains.*	*The Earl of* Winchelsea's *Medals.* *Their Weight in* Engliſh *Grains.*	*Different Sorts of M's.*
1	Semiobol. Attic. Mediocris	5 - 5	1 5, 5. ‡ 5 - - - - -	1
2	Lupinus $\frac{2}{3}$ obol. med. -	7 - 334	2 7, $\frac{11}{48}$ ‡ - - - - -	2
3	Obolus Maximus - -	11 - 1667	3 - - - - - - -	
	- - - Mediocris -	11 -	$10\frac{3}{4}$ ‡ $10\frac{1}{2}$ ‡ $10\frac{1}{4}$ ‡ - -	3
	- - - - - -	- - -	* $15\frac{11}{28}$ ‡ $14\frac{13}{48}$ ‡ *Quarter* Drachmæ, *or* $1\frac{1}{2}$ Oboli - -	4
4	Diobolus comun. -	22 -	4 $20\frac{1}{4}$ ‡ - - -	6
	- - - - Maximus -	22, 334	- - - - -	
5	Triobolus mediocris -	33 -	5 $32\frac{1}{4}$ ‡ 31 ‡ $30\frac{1}{2}$ ‡ - - -	7
	- - - - Maximus -	33, 5	- - - - -	
6	Tetrobolus med. - -	44 -	6 44 ‡ - - -	9
	- - - - Maximus -	44, 1667	* $47\frac{1}{4}$ ‡ $46\frac{1}{4}$ ‡ *Are not theſe* Pentoboli? - - -	10
7	Drachma Minima -	65 -	7 64 ‡ $60\frac{1}{4}$ ‡ - -	12
	- - - - Minorq. med. rara	65, 7125	- - - - -	
	- - - - Mediocris -	66 -	- - - - -	
	- - - - Maxima - -	67 -	- - - - - -	
8	Didrachmum - -	132 -	8 $132\frac{1}{4}$ ‡ 128 ‡ - - -	14
	- - - Majores -	134 -	- - - - -	
9	Tetradrachmum Min. -	260 -	9 260 ‡ $259\frac{3}{4}$ ‡ $258\frac{1}{2}$ ‡ $256\frac{3}{4}$ ‡ $255\frac{1}{2}$ ‡ $255\frac{1}{8}$ ‡ $251\frac{3}{4}$ ‡ $250\frac{1}{4}$ ‡ $250\frac{1}{4}$ ‡ - - - -	15
	- - - Minus med. & rarus	262, 85	- - - -	
	- - - frequens & medioc.	264 -	$263\frac{1}{2}$ ‡ 263 ‡ - -	24
	- - - Rarus & Maximus	268 -	266 ‡ $265\frac{3}{4}$ ‡ - -	26

I. Semi-obolus, *or* $\frac{1}{12}$ *of a Drachm.*

Minerva's Head: The X an Owl with an Olive-branch, and theſe Letters, A Θ E. This M. was ſtruck with a ſquare Dye; it weighs $5\frac{1}{2}$ Grains: I have another which weighs only five Grains.

II. Lu-

II. Lupinus, *or* $\frac{1}{3}$ *of an* Obolus.

Minerva's Head: The X three Half-Moons, in the Centre of which are theſe Letters, A Θ E. It weighs 7 Grains $\frac{1}{4}$ and $\frac{1}{8}$.

I cannot tell the Reaſon for engraving the three Half-Moons on this Coin, unleſs it was for Ornament, or elſe to denote the Changes of the Moon. The Creſcents ſingly may ſhew the new Moon, the firſt and laſt Quarters of it, and being conjoin'd, may ſignify the full Moon. I refer it to the Conſideration of the Learned. The M. weighs $7\frac{11}{48}$ Grains.

III. *An* Obolus, *or* $\frac{1}{6}$ *of a Drachma.*

The ſame as the other, ſave in the Weight, and therefore I have not engraven it. It weighs 10 Grains and $\frac{3}{4}$.

I have another *Obolus* which weighs $10\frac{1}{2}$ Grains, and another that weighs $10\frac{1}{4}$ Grains.

IV. *A Quarter Drachma, or* Obolus *and* $\frac{1}{2}$

The Head of *Cecrops biformis*: The X *Minerva*'s Head in a Helmet, with the Letters A Θ E. It weighs $15\frac{1}{2}$ and $\frac{1}{8}$ Grains.

This M. of *Cecrops* is placed in the Beginning of this Collection with a long Diſſertation, and therefore I ſhall ſay nothing of it here.

V. *Minerva*'s Head: The X an Owl with expanded Wings, over which are two Olive-branches, and theſe Letters, A Θ E. It weighs $14\frac{1}{4}$ and $\frac{1}{8}$ Grains.

This is alſo a Quarter Drachma like the laſt.

We have ſpoke before of the Owl with expanded Wings. *Athen. M.* 12 & 51.

VI. *A* Diobolus, *or the third Part of a Drachma.*

Minerva's Head: The X an Owl with two Bodies, and theſe Letters, ---Θ E. It weighs $20\frac{1}{4}$ Grains.

This M. is engraven in *Goltzius*, and he ſuppoſes it belongs to the City of *Ethneſte*, the A being worn out of his as well as mine; but Father *Harduin* ſays it is an *Athenian* Coin, and the two next M's evidently prove it to be ſo. *Goltz. Grac. T.* 10.

VII. *A* Triobolus *or Semi-Drachma.*

Minerva's Head: The X an Owl between two Olive-branches, and theſe Letters, A Θ E. It weighs $32\frac{1}{4}$ Grains.

I have another which weighs 31 Grains, and another 30½ Grains.

VIII. *Minerva*'s Head: The X as the laſt, only there is ſome Difference in the Poſition of the Letters.

This M. having a Hole bor'd thro' it, is not inſerted here to authorize its Weight, but only to prove that the ſixth M. is *Athenian*, tho' another Braſs one which I have produced, on which there is an Owl with two Heads, and the ſame Letters as on this, ſufficiently proves it.

IX. Tetrobolus, *or two Thirds of a Drachma.*

Minerva's Head: The X two Owls, and theſe Letters, AΘF. It weighs 44 Grains.

X. Pentobolus, *or* 5 Oboli.

The Head of *Minerva Tritonia*, or a Triton upon her Helmet: The X an Owl on an Olive-branch, and theſe Letters, AΘH.

XI. The Head of *Minerva Tritonia*, as the laſt: The X an Owl upon the Capital of an *Ionick* Column, and this Inſcription, AΘ... KTIΣTHΣ. TAP. It weighs 46¼ Grains.

I do not know whether the Word KTIΣTHΣ belongs to *Minerva* as Foundreſs, or to the Perſon whoſe Name begins with the Letters TAP, neither will I venture to determine any thing concerning it. I fancy'd theſe two laſt M's might have been *Pentoboli*; but conſidering they weigh near 48 Grains, their Drachma would be 72 Grains, equal to the leaſt *Thaſian* Drachma. The Iſland of *Thaſos* belonged to the *Athenians*, and had a Silver Mine in it; may not we therefore ſuppoſe that the *Athenians*, coining the *Thaſian* Silver, might cauſe it to be ſtamp'd according to the *Thaſian* Weight, for theſe two *Athenian* M's are almoſt equal to a *Thaſian Tetrobolus?*

XII. *A Drachma.*

Minerva's Head: The X is ſtruck with a ſquare Dye, and has an Owl on an Olive-branch, and theſe Letters, AΘE. It weighs 64 Grains: It's not engraven, becauſe it's like ſeveral others.

Nouv. d'Athen. Med. p. 17.

XIII. *Minerva*'s Head: The X an Owl on an *Amphora* in an Olive-crown, and on one Side a Club, and theſe Letters, AΘF. HPA. APIΣTOΦIΛΩ. This likewiſe is a Drachma, and weighs 60¼ Grains.

XIV. *An*

XIV. *An* Attick *Didrachma of* Anaphliſtus.

Miverva's Head, behind which are theſe two Letters conjoin'd, AN, which are the Initials of *Anaphliſtus*, as may be ſeen in *Golzius:* There is a Laurel or Olive Crown in the Area of the M. with a Tripod in the middle; the X a flying *Pegaſus*, and under his Belly AN as before: This M. weighs 128 Grains.

I have another that is not ſo w. p. that weighs 131¼ Grains.

I place this among my *Athenian* M's, for I have no Didrachma of *Athens*. *Anaphliſtus*, according to M. *Spon*, received that Name from *Anaphliſtus*, the Son of *Trezenus:* It was a little Maritime Town near *Athens*, towards Cape *Colias*, and of the *Antiochian* Tribe, to which Cape the Remainder of the *Perſian* Fleet retired after their Overthrow at *Salamine:* He likewiſe adds, that it was renown'd for the Temples of *Pan*, *Ceres*, *Venus*, *Coliades*, and of the Goddeſs call'd *Genetyllides*, which preſided over human Births: Their painted earthen Vaſes were alſo highly eſteem'd, as *Atheneus* obſerves.

Here follow the Tetradrachmæ.

I place them according to the Order obſerv'd in Dr. *Bernard*'s Tables.

XV. *The lighteſt* Tetradrachmæ.

As all theſe have generally *Minerva*'s Head upon them, I ſhall only treat of the X's: On this, within an Olive Crown, ſtands an Owl upon an *Amphora*, on which you have the Letter Θ and ME beneath it; there is a Bunch of Grapes on the Area, and theſe Letters, AΘE. METPOΔOPOΣ. KAΛΛIΣ. ΔEMOΣΘF. It weighs 260 Grains. I will not pretend to determine, whether the Perſons Names upon them are thoſe of Magiſtrates, Mint-Maſters, or other eminent Perſons; and I am alſo in doubt, whether the Letters, which are upon ſome of the *Amphora*'s, are Numerals, ſignifying the Numbers of the Offices where the Money was coin'd, or the Places where thoſe famous earthen Veſſels were made; for the *Athenians* were famous for this ſort of Ware, and valued themſelves much upon it; but I am rather inclin'd to believe they denote the Offices; and according to the Letters I find upon my M's, I think the A ſignifies the Firſt, the Δ the Fourth, the E the Fifth, the Z the Sixth, the Θ the Ninth, and the K the twentieth; and if it ſhould be queſtion'd whether the *Athenians* had ſo many Offices for coining, it muſt be conſider'd they had very large Territories upon the Continent, and in the Iſlands; and that in their frequent

frequent Wars they had occaſion to coin a great deal of Money, and they had Silver Mines, which furniſh'd them with much Bullion: I cannot tell the Meaning of the Letters under the *Amphora*, nor of the Bunch of Grapes which is on the Area of the M. unleſs placed there in Honour of *Bacchus*, as there are Images and Symbols of ſeveral other Deities upon the following M's, particularly of *Ceres*, *Mercury*, *Apollo*, *Jupiter*, *Diana* and *Hercules*, of which I ſhall take no farther Notice.

XVI. *Minerva*'s Head: The X an Owl upon an *Amphora*, and ME under it in an Olive Crown: On the Field you have a Cock with a Palm Branch, in Token of Victory in their Games of Cock-fighting, and this Inſcription, AΘE. HPA. XAPI. It weighs 259¾ Grains.

XVII. The Head as the laſt: The X an Owl upon an *Amphora*, with a Δ above it, and ΣΦ underneath, within an Olive Crown: There is a Tripod upon the Area, with theſe Letters, AΘE. ΠOΛE-MΩN. ΛAKETHΣ. ΔIONTΣOΔ.—— It weighs 258½ Grains.

XVIII. The Head as the laſt: The X has within an Olive Crown an Owl upon an *Amphora*; on the one ſide of which there is a *Monogram*, and on the other an *Acrotolium*, and theſe Letters, AΘE. It weighs 256¾ Grains.

XIX. The X as the laſt: Under the *Amphora* ΣΦ. on the Area an Eagle with a Thunderbolt in his Talons, and theſe Letters, AΘE. MHTPOΔI. EΠIΓENH. ΣΩΣANΔPOΣ. It weighs 255½ Grains.

XX. The X the ſame as the laſt: It has an A upon the *Amphora*, and under it AΠ. You have a Stag upon the Area, and theſe Letters, AΘE. NEΣTΩP. MNAΣEAΣ. It weighs 255¼ Grains.

XXI. The X as before, with a Z upon the *Amphora*, and under it ΠΣ. and theſe Letters, AΘE. ΔIOTIMOΣ. MAΓAΣ. NIKΩ. It weighs 251¾ Grains.

XXII. The ſame X, with an E upon the *Amphora*, and on the Field of the M. the Image of *Ceres*, with two Ears of Corn in her Right Hand, and a Spear in her Left: The Inſcription, AΘE. ΔHMAΣ. KAΛΛIKPATIΔHΣ. It weighs 250½ Grains.

XXIII. The X the ſame, with two *Monograms* on the Area, and a Bee, with theſe Letters, AΘE. It weighs 250¼ Grains.

The

The midling Tetradrachmæ *are theſe following.*

XXIV. The Head of *Pallas:* The X an Owl upon an Olive Branch, and theſe Letters, AΘE. This M. is very ancient, for it is ſtruck with a ſquare Die, and has all the other Signs of Antiquity; particularly the A with an oblique Line, and the Θ with a Point in the Middle, as has been obſerved in the Introduction. It weighs 263½ Grains. *See Med.* 27.

XXV. Another like it weighing 263 Grains.

The heavieſt Tetradrachmæ.

XXVI. *Minerva*'s Head, *&c.* The X within an Olive Crown has an Owl on an *Amphora*, upon which there is a K, and under it ΛI: On the Field *Ceres*, within an Ear of Corn in her Right Hand, and theſe Letters, AΘE. ΑΠΕΛΛΙΚΩΝ. ΑΡΙΣΤΟΤΕΛΗΣ. It weighs 266 Grains.

I have made but few and ſhort Obſervations on the reſt of my Silver *Athenian* M's; but I am not to uſe the ſame Silence in Reference to this, for the Names of the Perſons upon it give me room to make ſome Reflections: *Plutarch*, in the Life of *Sylla*, ſays, That there was one *Apellicon* at *Athens*, originally a *Teijan*, who lived 538 Years after the Building of *Rome*, in the 166th Olympiad: This Perſon purchaſed the Works of *Ariſtotle* and *Theophraſtus* at a vaſt Price: *Ariſtotle* had left his Works to his Diſciple *Theophraſtus*, on Condition he ſhould not publiſh them; and he afterwards left them with his own to *Neleus* of *Sceptis*, a City of *Troas*, whoſe Heirs hid them in a Vault, to conceal them from the King of *Pergamus*, on whom the Town depended, who ſought every where for Books to enrich his Library: They were found after 160 Years Concealment, much ſpoiled, and were bought by the ſaid *Apellicon*, a Citizen of *Athens*, from whence, with the reſt of his Library, they were ſent to *Rome* by *Sylla*, after he had taken *Athens*, and they were afterwards reſtored to the *Athenians* by the Emperor *Hadrian*. See *Strabo, lib.* 13. *p.* 600. *Paris* Edit.

As the World in general is much obliged to this *Apellicon* for purchaſing that ineſtimable Library, not only to adorn his own; but as ſome would have it, to preſerve them from being ſcattered and diſperſed into other Countries; ſo doubtleſs the *Athenians* might very well think it ſuch a Service to their Common-wealth, as deſerved the Honour of having the Perſons Names, *viz.* thoſe of *Ariſtotle* the Author, and of *Apellicon* the Preſerver of his Works, recorded upon their Coins; and their being reſtored by the learned Emperor *Adrian*,

drian, who had a great Eſteem for the *Athenians*, ſhews, that theſe People Valued much the Works of that Philoſopher, which had not been reſtored, if they had not made great Intereſt for them: And it would ſeem to be a very ſtrange thing, ſince we find theſe two Names upon one M. that it ſhould have no Relation to ſo remarkable an Event: But if what I have ſaid is probable; it may induce us to believe, that the Names we uſually find upon *Athenian* M's, may be of Perſons eminent for their Learning or other Qualifications, and not of Magiſtrates, by which many others of this kind may be explain'd.

XXVII. *Minerva*'s Head; the X an Owl with an Olive-Branch: It's ſtruck with a ſquare Die, and has theſe Letters, AΘE. This M. is alſo very ancient, and one of the heavieſt *Tetradrachmæ*. It weighs 265¾ Grains.

End of the Athenian *Coin.*

Some Towns and People of Attica, *&c.*

EGINA.

A Ram's Head with a *Monogram*, that contains theſe Letters, AIΓ: The X half a Ship, and theſe Letters, AIΓINA. It's w. p. and but indifferently done.

Strabo, p. 375. The Iſland of *Egina* is ſituated between Port *Piræus*, belonging to *Athens*, and the Coaſt of *Peloponeſus:* It was 150 Furlongs in Circumference, wherein there was a City of the ſame Name: It's famous *Ovid. Met. lib. 70. p. 472.* for being the Birth Place of *Eacus*, King of the Iſland, and had anciently the Name of *Enopia* from his Mother: Theſe People, for ſome *Strabo.* time, had the Dominion of the Sea, and conteſted for it with the *Athenians*, as they did alſo for the Honour of the Victory over the *Perſians*, after the Fight of *Salamine*, wherein no other Nation had ſo *Strabo, p. 375.* many Ships but the *Athenians: Ephorus*, according to *Strabo*, will have the firſt Silver Money to have been coin'd at *Egina*, by *See Theſ. Brand. Vol. I. p. 279.* one whoſe Name was *Phido: Begerus* produces a M. with theſe Letters, ΦIΔO, and concludes it to be one of the ancienteſt Coins of *Egina*.

I do not think there ever has been any M. publiſh'd before this with the Name of *Egina*; the Workmanſhip whereof makes me believe it to be very ancient: The Half Ship upon the X ſhews they were very powerful at Sea, as already obſerved, and a Ram's Head might alſo be a Symbol of Dominion; unleſs we ſhould rather think that this Animal

mal denotes their abounding in Wool and Flocks of Sheep, which made them rich, and conſequently powerful at Sea.

ELEUSIS.

I. *Ceres* in her Chariot, drawn by winged Dragons or Serpents, holding Ears of Corn in her Right Hand, and two Reins in the Left: The X a Sow within a Myrtle Crown, and theſe Letters, ΕΛΕΥ.

II. Differs very little from the former.

III. Is alike, except that it has theſe Letters, ΕΛΕΥΣΙ.

IV. Is like the others; but the Sow ſtands upon a Club; as ſhe does alſo on the Fifth; but there is an Oak-Branch and an Acorn under the Club. The Sixth differs little from the foregoing ones, except that the Crown of Barley is more perfect than on the reſt: They are all w. p.

I think I need ſay very little to prove that theſe Six M's are of *Eleuſis*, a ſmall Town in *Attica*, under the Dominion of the *Athenians*; for tho' the Smallneſs of the M's does not admit of the Name of the Town at full length, and that the Names of many other Places begin with the ſame Letters; yet what we ſee repreſented upon theſe, ſufficiently ſhews what Place they belong to. *Eleuſis* was famous for Games and Ceremonies perform'd in Honour of *Ceres*, from which ſhe had the Title of *Eleuſina:* Her Solemnities were kept every Five Years by the *Athenians* at *Eleuſis:* Theſe Myſteries, ſays *Meurſius*, were kept ſo ſecret, that no body durſt reveal them upon Pain of Death; I ſhall not take upon me to deſcribe them, ſince, as I have obſerv'd before, ſeveral Authors have treated of them, and particularly the laſt named, and *Pauſanias*. *Meurs. Eleuſinia.*

I have already ſpoken of *Ceres* going in her Chariot, drawn by Serpents, in Search of her Daughter *Proſerpina*, who was forc'd away by *Pluto*; but this Story is alſo told another way, *viz.* That *Rharus* having a Son nam'd *Celeus*, who was the Father of *Triptolemus*, entertain'd *Ceres*, when ſhe went in queſt of her Daughter *Proſerpina*, for which Kindneſs ſhe taught his Grandſon Agriculture, and beſtow'd on him the ſaid Chariot drawn by Dragons, which carry'd him up and down the World to teach the Art of Agriculture; but firſt he ſow'd the Lands of his Grandfather *Rharus* with Corn, and they were long after call'd the *Rharian* Fields, according to his Name.-----We come now to the M's themſelves, the firſt of which is R R. one ſide of it has a Repreſentation of the ſaid Fable, and the Letters ſhew the Name *See Med.* 3

of the City: The pregnant Sow on the X points to us the Sacrifice of this Animal offered to *Ceres*, before any one was initiated into the *Eleuſian* Myſteries; and the Myrtle Crown with which it is ſurrounded, was ſuch an one as they were obliged to wear when they were initiated. The Second, Third and Sixth are like the Firſt, except that they have a Crown made of Ears of Corn inſtead of Myrtle, with which *Ceres* is crowned: *Pauſanias* tells us, That the Victors at the *Eleuſian* Games were crown'd with Barley, which grew in the *Rharian* Fields; and that Swine were ſacrificed to *Ceres* becauſe they ſpoiled the Corn. The Fourth and Fifth have moreover a Club and Oak-Branch, which relate to *Hercules:* It's certain he was concern'd in the leſſer Feſtivals which were inſtituted for him, and were celebrated at *Agra*, a ſmall Town in *Attica*, near *Athens*, becauſe being a Stranger he could not be initiated into the greater Myſteries which were perform'd at *Eleuſis:* The *Eleuſian* Myſteries, according to *Meurſius*, were firſt inſtituted by *Erictbonus*, others ſay by *Ceres*, &c. Dr. *Potter* alſo tells us, that *Hercules*, *Caſtor* and *Pollux*, could not be admitted into the greater Myſteries, till they were made Citizens of *Athens*.

Eleuſinia.

Archeolog. Græca.

BOEOTIA.

1. M *Inervæ*'s Head; the X a Trophy, with theſe Letters, BOIΩTΩN.

I will not venture to ſay upon what occaſion the *Bœotians* erected this Trophy, and ſtruck this M. But to offer at ſome Gueſſes, I ſay it is poſſible, that when the *Thebans* conquer'd the *Lacedæmonians* at *Leuctra*, a City of *Bœotia*, where the great *Epaminondas*, tho' inferior in Number of Men, overthrew and ſlew *Cleombrotus* King of *Sparta*, they might erect a Trophy for this Victory. *Cicero*, in whoſe Time Trophies were left off, ſays the *Thebans* were accuſed for erecting one againſt the *Lacedæmonians*; perhaps becauſe it was not cuſtomary to do ſo, unleſs when they had obtain'd a Victory over the *Barbarians:* Here we may obſerve, that tho' the *Thebans* were the People who defeated the *Lacedæmonians*, and erected the Trophy, it's probable the *Bœotians* commemorated the ſame upon their Money, becauſe it was a Means of ſaving their Country, that Battel having been fought, as aforeſaid, within their Territories.

Cic. in Piſon.

Another Victory which might deſerve a Trophy, was that over the *Athenians*, who had formerly obtain'd one over the *Bœotians* at *Oenophita*, they ſubdued *Bœotia* and *Phocis*, recover'd *Cheronea*, which had been taken from them by the *Bœotian* Out-Laws, and carry'd the Inhabitants away Captives; but in their Return home, thoſe Out-Laws that were in *Orchomene*, together with the *Locrians* of *Oropus*, and the *Bœotian*

Thucid. lib. I.

Bœotian Out-Laws, ſet upon them at *Coronea*, and overcame the *Athenians* in Battel, upon which they quitted their Conqueſts, and the *Bœotians* and the reſt returning into their Country, lived again under their own Laws.

But *Thucidides*, in the Eighth Year of the *Peloponeſian* War, ſays, That the *Athenians* having taken *Delium*, and beginning to retire, were follow'd by the *Bœotians*, who had rendevouz'd at *Tanagra*: *Pagondas* General of the *Thebans*, who with *Ariaranthidas*, the Son of *Lyſimachus*, were to command the Army by Turns, reſolved to fight the *Athenians* lead by *Hippocrates*, and defeated them, for which Victory the *Bœotians* erected a Trophy. If this M. as I am apt to believe, was ſtruck upon this Occaſion, it muſt needs be above 2125 Years old, becauſe this Action hapned in the 89th Olympiad, 421 Years before our Saviour. *li Thucid. b. IV.*

II. *Jupiter* or *Neptune*'s Head: The X *Neptune* ſtanding, with his Right Hand on his Knee, and his Foot upon the Prow of a Ship: He holds a Trident in his Left, and it has this Inſcription, ΒΟΙΩΤΩΝ.

I have nothing more to ſay about this M. but that it may be plainly ſeen it belongs to *Neptune*, and was ſtruck by the *Bœotians*.

III. *Apollo*'s Head: The X as the Second.

I have nothing to ſay of this M. becauſe you have it in *Begerus*, to whom I refer the Reader. *Theſ. Brand. Vol. I. p. 471.*

IV. A Head which I take to be *Apollo*'s; the X a *Bœotian* Shield, without an Inſcription.

See *Begerus* above-nam'd about the *Bœotian* Shield. *Ibid.*

V. A Bearded Head, which I take to be *Neptune*'s; the X a ſort of Chimera, compoſed of the hinder part of a Horſe, and an old bearded Face in the fore part of it, and a Triton riding on the Horſe, ſounding his Shell-Trumpet, and having two Tails, one of which turns up behind, and the other before, twiſting about and holding a Trident, with this Inſcription, ΒΟΙΩΤΩΝ.

This M. is extreamly ſingular and curious; but very hard to be explain'd: It ſeems wholly to relate to *Neptune*. *Begerus* has one of *Bœotia*, which is likewiſe in my Collection, with the Head of *Apollo Iſmenius*, as he calls it, and the Figure of *Neptune* on the X; and he adds that the *Bœotians* worſhipped *Neptune*, *Ceres* and *Apollo*; and my Firſt M. and the Seventh prove alſo that they worſhipped *Minerva*; perhaps they worſhipped *Neptune*, becauſe their Country was waſhed by ſeveral Seas; beſides which, *Bœotius*, from whom it is ſaid they received their Name, is ſuppoſed to have been the Son of *Neptune* and *Arnes*. *Theſ. Brand. Vol. I. p. 472.*

I muſt ingenuouſly confeſs I know not what to ſay of this X; ſaving that it ſeems very plainly to belong to *Neptune*. A Horſe is a proper Repreſentation of him, from whence he had the Title of *Poſſidonius*; a Triton, Trident and his own Head do likewiſe confirm what I have ſaid: Sir *George Wheeler* in his Travels has a *Bœotian* M. upon the X of which there is a Centaur, holding a Trident: I have had a Seal in red Jaſper, wherein there was half a Sea-Horſe wing'd, and a bearded Head in his Breaſt, and a Dolphin behind: I have alſo in my Poſſeſſion, an Intaglio cut in Cornelian, having an entire Sea-Horſe, which is likewiſe wing'd; it has a Fiſh's Tail, underneath which there is a Trident, tho' theſe enigmatical Figures are more frequently engraven on Seals than M's. It may be worth while to examine whether theſe appertain to *Neptune*, and have any Reference to this M. I ſpeak of.

Time has worn out this Seal, but I have an Impreſſion of it.

But tho' I will not take upon me to pronounce any thing for certain concerning this M. I will nevertheleſs ask the Learned, Whether this Chimera may not have ſome Relation to the *Iſthmian* Games, to which People of all Countries were admitted? They were celebrated in the *Iſthmus* of *Corinth*, and inſtituted by *Neptune* in Honour of *Melicerta*; and when they were celebrated, the Youths, upon a Supposition that *Neptune* would be preſent, ſounded Trumpets, Pipes and other Muſical Inſtruments to entertain him; they contended at them by Chariot-Races, Muſick, Poetry, *&c.*

See Spanheim's *Letter to* Morelius.

May not this M. perhaps have been ſtruck on the Account of ſome Victory obtain'd by the *Bœotians* at theſe Games? Father *Harduin*, in his Book of the ancient Coins of the People and Cities, *&c.* deſcribes a M. of *Tanagra*, which on one ſide has the *Bœotian* Shield, and on the X half a Horſe with an Olive Crown about his Neck, and theſe Letters, TA. This learned Author ſays this Horſe is a Symbol of Chariot-Races.

May not this Chimera have the ſame Signification? The Half-Horſe may allude to theſe Games; the ſounding Tritons to the Cuſtom of ſounding Trumpets, and *Neptune*'s Head with the Trident, to their Expectation of that Deity's coming in Perſon to thoſe Games, which were inſtituted by him.

VI. The *Bœotian* Shield; the X a Trident, and theſe Letters, ΒΟΙΩΤΩΝ.

This M. proves that *Neptune* was worſhipped in *Bœotia*; I refer you to *Begerus* for an Account of the Shield: I ſhall only add what I have obſerv'd as to my own M's, that this Shield is frequently put upon the Coin of *Bœotia*, and of the Cities belonging to it, as *Thebes*, *Platea*, *Orchomenus* and *Tanagra*.

VII. *Apol-*

VII. *Apollo*'s Head full-faced, and two more in Profile join'd to it. one of which does not appear, unleſs you turn or incline the M. The X, *Minerva* ſtanding, with a Spear, Shield, and theſe Letters, ΒΟΙΩΤΩΝ.

This M. alſo proves that the *Bœotians* ador'd *Minerva*, as already obſerv'd.

THEBES.

I. A Young Man's Head with a particular Head-Dreſs or Helmet; the X a Quiver, having on one ſide of it a ſquare ⊙, and a Helmet on the other.

This M. is very ancient; the ſquare ⊙ would induce me to believe it to be the initial Letter of *Thebes*; and if ſo, may not the Head be that of *Cadmus*, the Founder of that City? It is a Man's Head, which I am not ſure of.

II. The Head of *Hercules*, when young, with a Lyon's Skin; the X a Club and Vaſe, with ſeveral Palm-Branches in it, and theſe Letters, ⊙ΗΒΑΙ.

I think the X of this M. relates to the Games celebrated in Honour of *Hercules*, who is well known to have been held in great Veneration by the *Thebans*.

PLATEA.

A *Bœotian* Shield; the X *Juno*'s Head full-faced, within a Concave, adorn'd with a Crown of Pearls, Pendants in her Ears, and a fine Necklace, with theſe Letters, ΠΛΑ.---It weighs 40 ½ Grains.

This very fine M. is undoubtedly of *Platea*: The Shield, and the Concave Form of the ſame, plainly ſhews it to be a *Bœotian* Coin, and the initial Letters ΠΛΑ, that it belongs to *Platea*: This was one of the moſt conſiderable Cities of *Bœotia*, and was famous for the Defeat of the *Perſians* under *Mardonius*, by the *Greek* Generals, *Pauſanias* the *Lacedæmonian*, and *Ariſtides* the *Athenian*: She was *renowned* on the Account of *Juno Citheron*, one of their tutelar Deities: *Plutarch* and other Authors give the following Account of this Goddeſs. *Juno* being angry with *Jupiter*, parted from him, and retir'd to the Iſland *Eubea*; but he being deſirous of a Reconciliation, conſulted with *Citheron*, a wiſe Prince of that Country, and by his Advice cauſed a Statue of Oak to be made, which being cover'd over with a Veil, he carry'd about with him in a Chariot drawn by Oxen, giving out

Plutarch in Ariſtides.

out that it was *Platea*, the Daughter of *Asopus*, whom he was going to marry: This Report coming to *Juno*'s Ears in *Eubea*, she was so much alarm'd, that she hastned to the Chariot, in a Rage drew the Veil that cover'd the pretended Bride, and being much pleas'd to find it only a Statue, she reconciles her self to *Jupiter*, and liv'd with him as a new Bride, whence she was call'd *Juno Sponsa*. I think it was upon this Occasion that *Platea* was said to be built, that in Remembrance thereof the Statue of *Juno* was worshipped under the Title of *Juno Desponsata*, and that they celebrated the *Dædalian* Festivals, which had the Name from Wooden Figures called *Dædalæ*.

I take it for granted that this M. has the Head of *Juno Desponsata*, and the rather for its being uncover'd, whereas anciently the Brides were veil'd, as may be seen on several M's, particularly of *Samos*, where *Juno* is veil'd, and is the same as *Juno Pronuba*, who presided over Marriages. I have among my Collection a very curious M. of the Empress *Herennia*, which I believe was coin'd by the *Samians* in honour of her Marriage with *Decius*; for on one Side it has her Head and Name, and on the X CAMIΩN, with the Image of *Concord*, holding in her Left Hand a *Cornucopia*, and in her Right a little Image of the *Samian Juno* in her Bridal Habit. But to come to the M. in hand, I think it RR. as being the only one I have any where met with, or heard of, of *Platea*. You see *Juno*'s Dress is very rich, having a singular and uncommon Crown, and much adorn'd with Pearls, *&c.* The M. must be very ancient, because *Platea* was destroy'd by the *Thebans* in the 102d Olympiad, 370 Years before Christ; and tho' we do read of its being rebuilt by *Alexander* the Great, I do not find any Account of its flourishing much after, which it must probably have done, to have stamp'd Coins of so excellent Wormanship as this M. which is very w. p. and d. and confirms me in my Opinion that it was coin'd before the *Thebans* destroy'd the City, who according to *Thucidides* quite demolish'd it, and built an Hospital in the Place near *Juno*'s Temple 200 Feet Diameter, with Chambers on every Side of the Circle above and below.

ORCHOMENUS *a* Bœotian *City.*

A *Bœotian* Shield, with these Letters on the X, OPX.

Orchomenus was an ancient City of *Bœotia*, tho' its Country was not anciently esteem'd a Member of that Body. *Strabo* and *Pausanias* count it a *Bœotian* City, and give a Description of it. I shall only take Notice that I never saw nor read of any other M. of *Orchomenus* but this in my Possession; and these are all the M's I shall produce concerning *Bœotia* or any of its Cities.

CHALCIS

CHALCIS *in* Eubea.

THE Head of, *&c.* The X an Eagle ſtanding upon a Serpent, fighting with him, and theſe Letters, XAAKI. MENEΔH.... It's w. d. and w. p.

Begerus has a M. of *Chalcis*, which I have too, with ſuch a Head as this; the X a flying Eagle fighting with a Serpent, of which you may read his Explanation. Mine, beſides ſome Difference in the Type, has I ſuppoſe a Magiſtrate's Name upon it. *Theſ. Brand. Vol. I. p.* 428.

The Iſland NISYRUS.

THE Head of *Venus* mitred, and adorn'd with Pendants, Necklace, *&c.* The X *Neptune* ſitting upon a Rock, with a Trident in his Right Hand, and this Inſcription, NIΣYPION. IMEPAIOΣ. It's w. p. and w. d. It weighs 47¼ Grains.

Niſyrus is one of the Iſlands call'd *Cyclades*, and according to *Stephanus*, who quotes *Homer*, one of thoſe that aſſiſted the *Grecians* at the Siege of *Troy*, and joining with *Caſus* and *Carpathus*, ſent them thirty Ships. He adds alſo, that *Polybotes*, one of the Giants, being thunder'd at by *Jupiter*, ſwam in the Sea to make his Eſcape; that *Neptune* threw his Trident at him, but miſs'd him, for inſtead of the Giant, the * Land he ſtruck broke off, and form'd the Iſland *Niſyrus*. This was alſo call'd *Porphyris* from *Purpuris*, the purple Fiſhes here. *Strabo* ſpeaking of *Cnidos*, ſays that *Niſyrus* is under it; and in another Place will have it to be diſtant from *Telus* 60 Stadij, and ſo much alſo from *Coos*. It's narrow, high, and rocky, furniſhing Plenty of Mill-ſtones to its Neighbours. It has, he ſays, a City of the ſame Name, a Port, Baths, and a Temple dedicated to *Neptune*. It's Circuit is 80 Furlongs, or 10 *Italian* Miles, and there are other ſmall Iſlands about it called the *Niſyrian* Iſlands. Then coming to ſpeak of the four Towns in the Iſland *Carpathus*, one of them, he ſays, was call'd *Niſyrus*, taking its Name from this Iſland. In the Notes upon *Stephanus*, I find that *Artemiſia*, the Daughter of *Lygdanus*, ruled *Halicarnaſſus*, *Coos*, *Niſyrus*, and *Calydnus*. He quotes *Herodotus*, *lib.* 8, and tells us alſo that *Euſtathius* and *Dionyſius* commend the *Niſyrian* Wines. But to return to our M. I am to obſerve that the Inſcription NIΣYPION is writ with an *Omicron* inſtead of an *Omega*; and *Spanheim* ſays it's no unuſual thing to put one of theſe Letters for another. IMPAIOΣ is the Name of a Magiſtrate, common enough among the *Greeks*.

Stef. de Urbibus.

* Strabo *will have this Land to be the Iſle of* Coos, *on one Side of which is form'd the Iſle of* Nyſyrus, *under which was the Giant.*

The

The Head of *Venus* upon this M. is very proper for that Goddeſs, who is ſuppoſed to have been born of the Sea; and *Neptune* with his Trident ſitting upon a narrow, high, and craggy Rock, exactly as *Strabo* deſcribes the Iſland, ſeems to denote his triumphing after the Victory he had gain'd over *Polybotes*.

I know of no other M. mention'd any where of this Iſland, and therefore I thought it not improper to inſert it, tho' it does not belong to *Athens*.

A Woman's Head: The X an Owl with expanded Wings. It's uncertain what the Letters are. It's a Silver M. and weighs 84½ Grains.

I am in Doubt of its belonging to *Athens*, for the Letters ſeem to be APΓ, which perhaps ſignifies *Argos*; and if ſo, a Woman's Head on one Side ſhews it to be *Juno*'s; but it being ſomewhat uncertain what the M. is, I ſhall ſay no more of it here, but put an End to my Treatiſe of *Athenian* Coins, now I have ſpoke of thoſe and the M's of ſome People and Places ſubject to *Athens*.

The End of the Treatiſe of Athenian *Coins and others by the Earl of* Winchelſea.

R. A. *Minerva*'s Head helmeted: The X the Effigies of *Ceres* in a Chariot drawn by two Serpents, with theſe Letters round, AΘHNA. It is w. p. and w. d.

I have placed this moſt rare M. here, which ought not to be left out, and yet I was not willing to interrupt the Series of my Lord *Winchelſea*'s Coins. There is no Occaſion I ſhould ſay any thing now concerning it, ſeeing enough has been ſpoken of a Symbol like this X upon a M. of *Eleuſis* and elſewhere.

I ſhall add two or three M's here of the Cities and People of *Greece* never before engraven, that the Reader may the better know how I ſhall proceed in the other Volumes upon this Head.

AGRIPPIADES.

L. W. A Woman's Head veil'd and mitred: The X the Prow of a Ship, and this Inſcription over it, AΓPIΠΠEΩN. This M. is very w. p. and cover'd with a black Varniſh, but ill d. Sir *Hans Sloan* has another like it. This is a City not among the firſt known by Antiquaries.

There were two Cities called *Agrippiades*, one of them in *Bythinia*, of which *Pliny* only gives us the Name, and the other in *Judæa*, of whom *Joſephus* thus ſpeaks, *Movit in maritima loca, Raphiam & Anthedonem, quam poſtea Rex Herodes Agrippiadem nominavit; nam*

Ant. Jud. l. 13. c. 16.

&

& ipſum vi & armis cæpit; and in another Place, ſpeaking of the Buildings of *Herod*, he ſays, *Reſtauravit & Anthedonem in maritimis, bellis vaſtatam, eamque Agrippeum nominari juſſit.* The Workmanſhip of this M. ſhews it to have belonged to *Agrippiades* in *Judæa*, and the Prow of the Ship confirms it to be a maritime City; whereas that of *Bythinia* muſt be inland, the Provinces which *Pliny* places near it being ſo. This City was rebuilt, as has been ſaid, by *Herod*, and was ſo called to honour the Memory of his great Friend *Marcus Agrippa*, whoſe Name he alſo cauſed to be put upon the Gate of the Temple which he built, as *Joſephus* affirms: And the ſame Author alſo adds, that *Herod* chiefly valu'd himſelf, that *Auguſtus* loved him above any other next to *Agrippa*, and that *Agrippa* lov'd no Body more than him, except *Auguſtus*. Hence I argue, that the Head veil'd with a Mitre may be that of *Livia* the Wife of *Auguſtus*, to whom *Herod* had erected ſeveral Temples; the ſame being alſo like, ſo far as the Imperfection of the Workmanſhip will allow, to thoſe M's of hers under which we find the Words *Juſtitia*, *Salus*, *Pietas*, *&c.* But why may not we rather ſuppoſe this M. to bear the Head of *Julia* the Daughter of *Auguſtus*, and *M. Agrippa*'s Wife? Now *Herod* having rebuilt this City, and called it according to her Husband's Name, may it not perhaps be probable that *Herod* ſhould adorn his Coin with his Wife's Head? In ſo doing he muſt without Doubt complement *Auguſtus* and *Agrippa*, whom he loved ſo much. But the Whole is ſubmitted to the Judgment of the Reader.

Bell. Jud. lib. 1. c. 16.

DARDANIA.

A Man in Armour on Horſeback: The X a Cock in a fighting Poſture, with his Feet holding ſome Ears of Corn, with theſe Letters, ΔΑΡΔ. The M. is w. p. and indifferently d. *L. W.*

Dardania a City of *Troas*, firſt call'd *Teucria*, was founded by *Dardanus*, according to *Stephen* of *Byzantium*. *Pliny* places it near the Sea; *Strabo* ſays it is ſeventy Furlongs diſtant from *Abidos*; *Ammianus Marcellinus*, in Book 22, affirms that the Sepulchre of *Achilles* was in the ſaid City of *Dardania*, as that of *Ajax* was at *Abidos*. See *Stef. de Urbibus.*

The Man on Horſeback on one Side I take to be *Dardanus* the Founder of the ſaid City.

This is the only M. I have yet ſeen that confirms the Opinion of *Julius Pollux*, beſides *Harduin*, who ſays fighting Cocks were ſtamp'd upon the Money of theſe People; and the ſame thing is alſo taken Notice of by *Camden*. Nevertheleſs we find but a few M's of theſe People recorded, which were ſtruck under the Emperors with Types differing from this, as may be ſeen in the *Greek* of *Vaillant* and *Harduin* above-nam'd. May not we therefore venture to affirm that the

Jul. Pol. l. 9. c. 6. *Hard. Num. Ant. p. 49. fol. Edit.* Camden *in his Treatiſe of Money in his Remains.*

Dardani were famous for Cock-fighting among other Games? and that it was perhaps from them the Cuſtom came to *Rome*; ſeeing we are inform'd by *Herodian*, that *Caracalla* and *Geta*, even in the Life-time of *Severus*, began their Quarrel at *Rome* about Cock-fighting? I ſuppoſe the Ears of Corn on the X may ſignify that this Country abounded in Grain, and the Workmanſhip of the M. it ſelf makes me believe it to be very ancient.

Herodian. lib. III.

DIOSCURIA.

R. A. TWO Caps of *Caſtor* and *Pollux* with Stars over them: The X a Goal, with theſe Letters, ΔΙΟΣΚΟΥΡΙΑΔΟ.... This M. is very w. p. and of grand Relief, but ill d. The ſaid City is none of the firſt come to be known by Antiquaries.

The following Authors ſpeak of *Dioſcuria*: *P. Mela* ſays, *In Heniochorum finibus Dioſcurias, a Caſtore & Polluce Pontum cum Jaſone ingreſſis condita eſt.* *Ptolemy*, *Arrian*, and *Stephanus* will have it to be afterwards call'd *Sebaſtopolis*; but *Pliny* is of a different Opinion, and ſays that *Dioſcuria* and *Sebaſtopolis* are two different Places; and he adds, that the City of *Dioſcuriade* in *Colchos* near the River *Antemunte* was ſo very famous, that according to the Authority of *Timoſthenes* there were three hundred Nations of different Idioms or Languages to be found in it, and that their Merchants traded thither by the Means of no leſs than 130 Interpreters. *Pliny* alſo ſays that this City was deſolate in his Time, and that ſome would have it that *Amphitus* and *Telchius*, the Charioteers of *Caſtor* and *Pollux*, were the Builders of it, from whom the fierce Nation of the *Heniochians* were deſcended; and *Ammianus* believes that they were *Spartans*, and ſays that this City was famous to his Time. The Commentator upon *Pliny* would have us read *Amphiſtratus* inſtead of *Amphitus*. *Appian* of *Alexandria* affirms, that *Mithridates*, after he was defeated by *Pompey*, fled to *Dioſcuria*; and he is alſo of Opinion, as the *Colchians* aſſert, that the ſame was built in Memory of the Voyage of *Caſtor* and *Pollux* with the *Argonauts*.

P. Mela lib. I. c. 19.

Plinio lib. VI. c. 4 & 5.

Am. Marc. lib. 22. c. 8.

Plin. pag. 317. apud Hackios.

App. Aleſ. Bel. Mithrid.

The two Caps with the Stars over them on one Side of the M. confirms the Opinion of thoſe who would have this City to have been founded by theſe Twins, the Sons of *Leda*. By the Workmanſhip it appears to be very ancient; and the Authority of *Pliny*, who ſays that this City was in Ruins in his Time, makes me believe it was built before the Time of *Mithridates* King of *Pontus*.

The Goal, according to *Hildebrand*, on the Word *Meta*, denotes the *Circenſian* Games perform'd in honour of theſe Deities; which makes me believe that they were alſo celebrated in the City of *Dioſcuria*.

The End of the Cities and People of Greece.

Of

Of the ROMAN *Empire.*

I Shall finiſh this Volume with ſome few Imperial M's which have not yet been engraven, that I may give a Specimen of them, reſerving the reſt in greater Numbers for the following Volumes. It will be more to the Purpoſe for the preſent to produce the Effigies of ſome Emperors taken from the M's that are moſt like to them, according to my Promiſe in the Preface. I hope this ſmall Collection will not be diſagreeable to the learned Reader, becauſe it contains ſome of the moſt conſiderable Coins, and among others a *Sulpitius Antoninus*, Emperor, who lived in the Reign of *Valerian*, a Perſon not known to Antiquaries, and as I may ſay to Hiſtorians.

I. *Julius Cæſar*'s Head, with this Inſcription, *CARTEIA:* The X *L.W.* *Neptune* ſtanding, holding a Trident, and treading with his Left Foot on the Prow of a Ship. It's w. p. and indifferently wrought.

Carteia is a maritime City of *Spain* in the Province of *Betica*, upon the Streights call'd now *Gibraltar*. It was founded by *Hercules*, and for that Reaſon was call'd *Heraclea* or *Melicarteſia*, becauſe *Hercules* bore the Name of *Helicarthus* or *Melicertha*, according to *Bochart:* It was call'd *Cetraria, a Cetratis Cohortibus.* Here *Cæſar* was the fourth time he held the Dictatorſhip, after the Victory at *Cordova*, wherein he routed *Sextus Pompeius.* The ſame *Cæſar* made this a Colony, and free of *Rome*, and to be govern'd by the *Roman* Laws, as it plainly appears by the following M. and hence it is that *Auguſtus* afterwards gave it the Name of *Julia Traducta* when he repeopled it, as will be ſhewn by and by.

Geog. ſac. p. 787.

Hirtius & Dion. Caſſ. lib. 43.

Neptune on the X, with a Trident in his Left Hand, and a Dolphin, as is ſuppos'd, in his Right, with his Foot on the Prow of a Ship, ſhews it was a maritime City, and had a Port.

II. A Dolphin, having a Pole acroſs him, and this Inſcription, *CARTEIA:* The X the Helm of a Ship, and theſe Letters, *IIII. VIR. D.D.* it is w. p. *L.W.*

We have already ſpoke of *Carteja*, and the Dolphin is aſcribed to *Neptune*, which denotes a Maritime City: As for the Pole acroſs the Dolphin, I take it to be a ſort of Staff, ſpik'd with Iron, call'd in *Latin Contus*, and uſed by Sailors to ſound the Bottom of the Water, and they alſo made uſe of it inſtead of an Oar, to ſhove their ſmall Veſſels with; and from hence we may infer, that there was in one part of the Port of *Carteja* no more Water than would receive ſmall Veſſels.

The Helm on the X ſhews that the ſaid Port was in another Part of it capable to receive large Ships, which upon the whole made it very commodious.

Note, *This is the only Colony I have yet ſeen with IIII. Vir.*

IIII. VIR. D. D. Quadrumviris Decreto Decurionum: This ſhews it was built in the Time of *Julius Cæſar*, becauſe the *Quadrumvirs* were appointed by him, and aboliſh'd by *Auguſtus*, who brought *Triumvirs* in their ſtead. A great deal might be ſaid on this Subject, but this ſhall ſuffice for the preſent.

I have ſeen another M. of *Carteja* in the Hands of Signor *Benedetti*; which is alſo to be found in *Agoſtini*; you have on the one ſide *Cibele*'s Head tower'd, with theſe Letters, *CARTEIA*, and on the X a *Neptune*, with a Dolphin and Trident, with his Foot on the Prow of a Ship, as in the laſt: But this has only the two Letters *D. D.* upon it.

It's to be obſerved, that *Cibele* tower'd, was wont to be placed only on the ancient Coins of capital Cities; and this induces me to believe that *Carteja* was the chief City of the *Spaniſh Bætica:* A Thing I do not meet with in Geographers and Hiſtorians, which are very obſcure and intricate when they ſpeak of this City, which they have no ſooner nam'd but they leave it, tho' it deſerves a longer Diſſertation.

H. S. III. *Jupiter*'s Head crown'd with Laurel: The X a Dolphin, with theſe Letters, *QPEDECAI. CARTEIA.* It is w. p. and indifferently done. Mr. *Wren* has another like it.

I do here inſert this moſt rare M. becauſe it belongs to the ſaid City, and has Relation to *Julius Cæſar* and *Auguſtus*, as you will ſee preſently.

The Letters *QPEDECAI. CARTEIA.* are to be thus read, *Quintio Pede Colonia Auguſta Julia Carteja.* Let it not be thought ſtrange that *Auguſtus*'s Name is before that of *Julius*; for it is ſometimes to be met with ſo, as in a M. of *Veſpaſian*, *Colonia Auguſta*, *Julia Philippenſis*, &c. *Strabo* ſays that this Colony was alſo call'd *Joza*, which, according to *Bochart*, ſignifies *Traducta*, and if ſo, *C. A. I.* may be read *Colonia Auguſta Joza:* But as this is a barbarous Word, I cannot think they would make uſe of it on ſuch an Occaſion.

See Vaill. in Colon. p. 132.

Where we meet with *Jupiter*'s Head crown'd with Laurel on the Coin of a *Roman* Colony, we muſt underſtand it to be *Jupiter Capitolinus*: We have already ſpoken of the X.

There are ſeveral Reaſons for the Publication of this M. Firſt, it has never been done before; and there being no Points upon it, it's very difficult to read it; beſides which, it gives us the Knowledge of an illuſtrious Perſonage of the *Roman Pedian* Family, hitherto unknown, who has publiſh'd the proper Sirname of the Founder of his Race by this M. He has at the ſame time removed the Uncertainty we were in about

about that Sirname publiſh'd by *Vaillant*, and ſhew'd it to be derived of *Pede*, and not *Pedum*, a Shepherd's Crook: By the M. we may conjecture that the Founder of that Family might be call'd *Quintius Pede*, or *Pes*; becauſe he might perhaps be the firſt that introduced the Meaſure of the *Roman* Foot; and it helps us alſo to diſtinguiſh between this *Quintius Pede* Governor of the Colony of *Carteja*, and *Q. Pedo*, *Julius Cæſar*'s Nephew, who was his Lieutenant in *Spain* againſt *Pompey*'s Sons, and having conquer'd 'em, was allow'd a Triumph, and was afterwards Conſul with *Octavius*, and his Coheir; and therefore it's not to be believed he ſhould afterwards be put into an inferior Employment: Beſides, we have the Authority of *Appian*, that he died during his Conſulſhip, in appeaſing a Sedition at *Rome*, a little before the *Triumvirs* came thither, who, according to *Dio*, arrived in the Year of *Rome* 712, before *Octavius* had yet aſſum'd the Name of *Auguſtus*, and therefore could not give it to the Colony: This Obſervation leads me to believe that this M. was ſtruck after the Year of *Rome* 727, about which Time the Name of *Auguſtus* began to be found upon the Coin: This alſo confirms the Authority of *Strabo*, who affirms that *Auguſtus* re-peopled *Carteja* with a new Colony.

Famil. Rom. Tom. 2. p. 216.

Bell. Civil. lib. 4. p. 171. Edit. Gryph. 1588.

Dio. lib. 47.

See *Mediobarba. p. 27*

See *Vaill. Colon. lib. p. 46.*

IV. *AVGVSTVS. DIVI. F. Auguſtus*'s Head naked in his Youth: The X a Swath or a Royal Diadem, within which are theſe Words, *REX. PTOL.* and theſe Letters round it, *C. LAETINVS. APALVS. II. V. Q.* This, made of indifferent Braſs, is w. p. and w. d. *W.*

Father *Harduin*, in his *Hiſtoria Auguſta*, reads the Words on the M. thus, *Lætitio Apalo Duum viro Quinquennali:* You may ſee what he ſays of it in his Book. *Patin* has it, but ſo imperfectly that I cannot read the Name of the Prætor round it; but on this it may be ſeen perfectly, except two Letters in the Word *Laetinus*, which are the *I* and the *N*, that by reaſon of a Fiſſure have not been well ſtruck; it looks as if the *I* might have been an *O*, a Circlet being to be ſeen about it, and the *N.* an *I.* but I believe it ought to be read as I have engraved it.

P. 698. fol. Edit.

Pat. Imp. ex Ære Med. p. 32.

Patin and *Harduin* firmly believe that the Name of *Ptolomy* relates to the Son of *Juba*, King of *Mauritania:* You may conſult thoſe Authors further about it, to whoſe Opinion I refer you.

V. *TI. CAESAR. DIVI. AVG. F. AVGVST. IMP.* The Head of *Tiberius* naked: The X the Head of *Agrippina* the Elder, the Daughter of *M. Agrippa*, the Mother of *Caligula*, and the Wife of *Germanicus*, with theſe Letters, *AGRIPPINA. MF. C. CAESARIS. AVGVSTI.* It's of fine Braſs, pretty w. p. the Mettal is yellow, and has old Ruſt upon it, which has eaten it in ſome parts. *L. P.*

Our

Our Antiquaries in general may have this only M. in juſt Admiration, when they ſee the Head of *Tiberius* and *Agrippina* upon it, who were utter Enemies to one another; but we muſt not ſuſpect the Truth of it on that Account; and indeed all the Learned generally own the Geniouſneſs of it.

It's eaſie to reconcile the Enmity between theſe two Perſons, and the Union that appears to be between them on this M. if we but only conſider that *Agrippina*, *Caligula*'s Mother, was, by her Son, after her Death, call'd *Auguſta*; and that all M's of her were ſtruck in Honour of her by *Caligula*, after he came to the Empire: This Inſcription alſo *Agrippina, Marci Filia Filia Mater C. Cæſaris Auguſti*, ſhews he did the ſame in Honour of his Mother's Memory, and of *Tiberius* his reputed Father, ſeeing he had receiv'd his Life from the firſt, and his Adoption and Empire from the other: And tho' they were irreconcilable in their Life-time, yet they agreed in favouring *Caius Cæſar* call'd *Caligula*, who, after their Deceaſe, tho' the worſt of Emperors, could not conceal the Obligations he had to both, and he would have it made known to Poſterity by this M.

W. VI. ΓΑΙΟΥ. ΚΑΙΣΑΡΟΣ. ΓΕΡΜΑΝΙΚ..... *Caij Cæſaris Germanici. Caligula*'s Head naked: The X a Head furrounded with a Royal Diadem, with ſome Letters before the Neck, which are unintelligible: It's of midling Braſs, w. p. indifferently done, and moſt Ruſteaten about the Edges; which makes me think that there were alſo ſome Letters about this Head on the X.

I take the Head on the X to be *Antiochus*, King of *Comagene*, who was made ſo by *Caligula*, and afterwards diſpoſſeſs'd by the ſame Emperor, but reſtored by *Claudius:* See *Suetonius*, *Tacitus* and *Dio*. I ground my Conjecture upon ſome Likeneſs there is between this Head and ſome of the ſame Prince, to be ſeen at the End of the Kings of *Syria* in this Work: I am alſo the more confirm'd in my Opinion, becauſe of the Diadem which ſurrounds the ſaid Head, uſed by foreign Kings: And I do not find in the Life of *Caligula* any Fact that could give Occaſion to ſtamp the Head of a King in Conjunction with that of the Emperor upon the Coin, except his Kindneſs to *Antiochus*; and ſo we may ſuppoſe that this M. was coined at *Samoſata*, the Capital City of *Comagene**.

* *Perhaps this Head might be* Polemon's *See* Vaillant. Imp. Rom. Tom. 2. p. 62.

W. VII. *NERO. CAESAR. AVG. GERM.....* *Nero*'s Head with a radiant Crown: The X a Ship with Oars, and Letters, which we read *ADVINTVS. AVGVSTI. C.* It's w. d. and w. p.

The Word *Advinctus* inſtead of *Adventus* and a *C.* that appears over the Ship, lead me to make the following Reflections: *Advinctus Auguſti C*, I read *Adventus Auguſti Corinto*. The changing the *E* into

I makes be believe this M. was ſtruck in *Greece*, it being uſual with the *Greeks*, to change the one to the other, of which I could produce many Examples: Allowing the ſame to be ſo, we may ſuppoſe it to have been ſtruck the laſt Year of *Nero*'s Empire, when he return'd from *Corinth*, where he endeavour'd to cut the *Iſthmus*, and to unite the two Seas, ſo as that there might be a Communication between the Bay of *Corinth* and that of *Megara:* You have the Fact deſcribed at large by the Compiler of *Dio* and *Suetonius*, as alſo *Nero*'s Return to *Rome*, and his publick Entry into the City in the Form of a Muſician.

VIII. *Jupiter*'s Head naked, with this Inſcription, ΟΥΕCΠΑCΙΑΝΟC. ΝΕΩΤΕΡΟC. *Veſpaſianus Junior:* The X a Victory, and theſe Letters, ΣΜΥΡΝΑΙΩΝ. *Smijrnenſium.* It's w. p. and w. d. in yellow Mettal. Mr. *Wren* has another like it. *L. P.*

The Duke of *Devonſhire* has another like this in all Reſpects, except the X, where, inſtead of a Victory, there is a Figure in a manner like unto that we find on the M's, which have this Inſcription, *SPES. AVG.*

Young *Veſpaſian*, according to *Suetonius*, was the Son of *Flavius Clemens*, who was the Nephew of the Emperor *Veſpaſian*, and put to Death upon very light Suſpicion by *Domitian*, as ſoon as he was out of his Conſulſhip: *Domitian* deſign'd his Sons for his Succeſſors, and therefore raiſed them to the firſt Dignities, cauſing one of them to be named *Veſpaſian*, whoſe Effigies is on this M. and the other *Domitian*, and ſome would have them to be Chriſtians as well as their Father: This Paſſage in *Suetonius* is ſo clear, that this young *Veſpaſian* can be no other than the Son of *Flavius Clemens*; and of the two I take him to be the eldeſt, perhaps 15 or 16 Years of Age: Father *Harduin* is the firſt and the only Perſon that has produced this M. before me, who, I believe, did not conſider it with ſufficient Care; for if he had, he would not have made him the Son of *Veſpaſian* by *Domitilla* his ſecond Wife. *Sueton. in Domit. cap.* 15. *P.* 733. *fol. Edit.*

The M. was ſtruck by the People of *Smyrna*, in Honour of this Prince, perhaps on the Account of ſome Military Action, wherein he came off victorious; which is not to be found, that I know of, in any Author, nor what became of him.

ΑΥΤ. ΚΑΙC. ΤΡΑΙΑΝ. ΑΔΡΙΑΝ. . . . *Imperator Cæſar Trajanus Hadrianus. Adrian*'s Head crown'd with Laurel; the X *Iſis*, with a Fan and *Siſtrum* or Timbrel: Before her there is the *Phare* of *Egypt*, and theſe Letters, *L. IH. Anno* 18. It's very w. p. with a Green Verniſh. *L. W.*

No M. like this has been hitherto publiſh'd, except a very imperfect one in *Triſtan*; and you may ſee in *Patin* one of *Fauſtina* the Younger,

Comment. Hiſtor. Vol. 1. p 507. & 606. Patin are p. 207. & 331. & 156.

Younger, and another of *Salonina*, which have only *Iſis* veiled; and one of *Adrian*, that has only the *Phare*, which is much better expreſs'd in ours, and being put together with *Iſis*, makes me firmly believe it to be the *Phare* of *Egypt*: *Patin* and *Triſtan*, in their Explanations, have in a manner ſaid nothing of the foregoing M's; but as to the preſent one I ſhall briefly deliver my Opinion; ſeeing Authors have wrote ſo little and ſo confuſedly on this Occaſion.

The Iſle of *Pharos* is ſituated over againſt the City of *Alexandria*, near *Canopia*, the Mouth of the *Nile*, and was ſo call'd, according to *Stephanus*, from the Pilot of *Menelaus*, who being ſtung by a Serpent, was bury'd there: There was a famous Tower in it call'd the *Pharo*, as well as the Iſland; concerning which, theſe are the Words of *Strabo*. *Turrim habet multis tabulatis excelſam, & albo lapide mirifice ſtructam, eodem nomine quo Inſula:* From it all Sea Watch-Towers had afterwards their Names, as the *Cyprian*, *Pontick*, *Oſtian*, &c. *Pharos*. This Tower is reckon'd to be the Firſt of the Seven Wonders of the World by *Epiphanius Hagiopolita*, who ſays it was 1836 *Roman* Feet high: *Eſt autem coagmentata vitro & plumbo in altitudinem trecentum ſex ulnarum, ſive orgyarum.* *Voſſius* looks on it to be a ridiculous Opinion, that it ſhould be ſupported by four Crabs of Glaſs: Our M. ſhews it was a ſquare Building, and adorn'd with Five Statues, which were probably made of Braſs; the leſſer ones on each of the four Angles ſerv'd for Lights to Sea-faring Men: This was erected by *Ptolomy Philadelphus*, King of *Egypt*, which, by a large Bridge, had Communication with the City of *Alexandria*; and he employ'd the moſt famous Architect of *Greece*, and his Confident, in this Work, according to *Strabo*, who calls him *Amicus Regum*, and allow'd him to put his own Name in this Inſcription, as perform'd by a *Greek* upon it; *SOSTRATVS. GNIDIVS. DEXIPHANIS. FILIVS. DIIS. SERVATORIBVS. PRO. NAVIGANTIBVS*; notwithſtanding *Lucian* affirms that he cut his own Name on a Marble, which after was pargetted over, and the Work coming to be deſtroy'd by time, the Name of the Architect came to be diſcover'd, which ſhall laſt for ever.

See Ste. de urb.

Lib. 17.

See the Notes on Stef. 1735. Voſſ. in Mela, p. 271. Edit. 2da.

Several Authors ſay this Tower coſt 800 Talents the Building.

Lib. 17.

Lucian, about writing Hiſt. towards the End.

But to return to our M. I ſay as to the *Coloſſus*, in the Form of a Woman, that ſtands in the Middle on the Top of the Tower; that tho' it ſeems uncertain whether it be a tutelar Deity of the *Egyptians*, of the *Pharo*, or of Sailors; yet by the Words *Dijs ſervatoribus*, we may underſtand any one of them; but thoſe adjoining, *pro navigantibus*, determines me to believe it to be ſome Deity that preſides over the Proſperity of Commerce by Sea: Nevertheleſs this does not hinder me to imagine that it repreſents good Fortune, as that of *Anzius*: But it is well known that one of the Deities, which the *Phenicians*, the Inventors of Navigation, look'd upon as efficacious in Dangers

gers by Sea, were called *Cabiri*, that is Powerful Gods, *Dii Potes*, in conformity to the Explanation of *Varro* and *Tertullian*, or *Dii Pataci*, which, according to *Suidas* and *Herodotus*, were wont to be placed for Guardians upon the Poops of Ships; and they were ſo call'd in the *Phœnician* Tongue from the *Hebrew* Word *Batach*, by changing the B into P, which ſignifies *conſidere & ſecurum eſſe*; from whence comes the Word *Batachan*, which denotes Letters of ſafe Conduct, according to *Bochart*. And as among the *Cabiri*, which certainly were worſhipped in *Egypt*, and for which we have the Authority of *Herodotus* in the Place before quoted, the *Phœnicians* held in the higheſt Veneration the Goddeſs *Ceres* under the Name of *Axieros, i. e. Poſſeſſio mea terra*; ſo ſhe was alſo among the *Egyptians*, for which we have theſe Words of *Celius Rodiginus*, *In agro Thebano Cereris Caberiæ templum fuit, ſicuti Cabirorum quoque, venerationis multæ in locis illis*; and therefore it would be very proper ſhe ſhould be placed here, where there was ſo frequent and ſuch a conſiderable Trade for Corn, of which ſhe was the Inventreſs, and with which *Egypt* chiefly abounded, from whence ſeveral Countries were ſupply'd with it. Neither is the Diſtinction of Torches wanting, with which ſhe went in ſearch of *Proſerpina*, while you ſee on each Side of the Tower two Lanthorns ſupported by uniform Statues, which without doubt were placed there for *Caſtor* and *Pollux*, who were alſo reckon'd among the *Cabiri* and Favourers of Sea-faring Men. But if any contend that the Statue in the Middle repreſents *Proſerpina*, I agree with them, for ſhe is alſo found to be of the Number of the *Cabiri*; and if ſo be we ſhould own her for *Luna*, ſhe might very juſtly have a Place here to give Light with Torches, and we may ſay with *Statius*,

Lumina noctivagæ tollit Pharus æmula lunæ.

Every Body acknowledges that the Figure which directs the Sail towards the *Phare*, and holds a *Siſtrum* in her Right Hand, is *Iſis*, which ſeems to depart from *Peluſium*, of which ſhe was the Foundreſs according to *Bochart*, and to come to this Iſland, and ſhe had the Name of *Pharia* from her Temple here, and thus we find her call'd *ISIS PHARIA* on the Coin of *Julian* the Apoſtate. Neither is it without a particular Reaſon that ſhe ſtands with her Face to the Weſt; for of the two Ports formed by this Iſland on each Side, that to the Eaſt is the largeſt, deepeſt, and ſafeſt, from whence ſhe might ſerve for a Guide to Mariners; and thus ſays *Strabo*, *Qui ex dicta Turrim ingreſſum habet, is maximus portus eſt.*

See *Herod. l. III. p.* 237. *Edit. Francofurt.* 1594.

Geogr. Sacr. p. 791.

Ibid. p. 427 *&* 828.

Lect. Ant. lib. 15. *c.* 31.

P. 296.

Lib. 17.

I have ſaid in the Beginning of this Diſſertation, that the M. of *Adrian*, or of *Antoninus Pius*, with the *Phare* of *Egypt*, which we have in *Triſtan*, is imperfect, and that becauſe the Tower appears to be of a round Form, upon which there is no more than one Statue;

but ours is more ſuitable to what Authors have ſaid of it, and was ſtruck in the 18th Year of the Empire of *Hadrian*, to ſhew that *Egypt* was ſenſible of the Benefits receïved from that Emperor, ten Years before when he viſited that Kingdom.

W. X. . . . . K. T. AIΛ. AΔP. ANTΩNINOC. CEB. the Head of *Antoninus Pius* crown'd with Laurel: The X *Hercules* and *Anteus*, and onone Side of him a Club with Spoils, and an S over them. It's of a yellow Metal, but having been in the Fire, it's almoſt become of a leaden Colour. It's very w. d.

This M. has neither the Name of the City where it was ſtruck, nor any thing elſe that can afford us Matter to ſpeak of it, except the *Latin* Letter S on the X, of which I cannot imagine the Reaſon why it ſhould be placed here. I am ſatisfy'd with having deſcrib'd and exactly engraven it.

D. D. XI, XII. AT. K. A. AΔP. ANTΩ. EYCE. *Imperator Cæſar Ælius Adrianus Antoninus Pius*, the Head of *Antoninus Pius* crown'd with Laurel: The X a River lying, and theſe Letters, ΓAΛ. TO. ΠECCIN, which ſhall be explained by and by. It's of a yellow Metal, very w. p. and w. d. The following M. of *Aurelius* being ſtruck in the ſame Province, the Explanation of it comes in here.

AYPHΛIOC. KAICAP, *Aurelius Cæſar*; the bare Head of *M. Aurelius* with a young Face, different from the other: The X a naked *Mercury* ſtanding, with a *Caduceus*, and theſe Letters, ΓAΛ. TOΛIC. ΠECCINOYTIΩN, *Galatarum Toliſtobogorum Peſſinuntiorum*. It's w. p. and w. d.

Tit. Liv. lib. 38. Theſe two M's appertain to the Province of *Galatia*, which, according to *Livy*, who treats of it at large, is a Part of *Aſia*, conquer'd under the Command of *Brennus* by the *Gauls*, who were divided into three People. It was afterwards ſubdu'd by *Manlius* for the *Romans*, and reduced into the Form of a Province by *Auguſtus*, after the Death of *Deiotarus*, on whom the Senate had conferred it. To this was another ſmaller Province adjacent, and united to it, called *Toliſtobogia*, of which *Stephen* of *Bizantium* ſpeaks thus; *Toliſtobij, gens Galatarum occidentalium, qui ex Celtogalatia in Bithyniam migravere. Eratoſthenes autem in primo Galaticorum Toliſtobogios eos vocat.* And *Strabo* ſays, *Toliſtobogi contermini ſunt Bithynis & Phrygiæ Epicteto.* Beſides the ſaid Provinces, this M. alſo makes mention of a City, of which *Stephen* writes thus; *Peſſinus, urbs Galatiæ, a Gallo quodam Peſſinunte. Aliqui vero ab profluente collis ejus, in quo Marſyas ſepultus eſt.* It was from this City that the Worſhip of the Mother of the Gods was transferr'd to *Rome*, of which you may read a pleaſant Account in *Herodian*; and *Ammianus Marcellinus* alſo makes mention

Fornand. de Regn. ac Temp. ſucceſ.

Herod. l. 1. c. 9.

Ammian. l. 22. c. 22.

mention of it. *Pliny* calls the City of *Peſſinunte* the Metropolis of the *Toliſtobogi*, and *Strabo*, *Emporium illa regione maximum.* *Plin. l. 5. c. 32.*

Theſe two very rare M's confirm what Authors ſay, that *Toliſtobogia*, the Metropolis of which was *Peſſinunte*, came to be ſubject to *Galatia*; and the River in a lying Poſture on the X of the firſt M. of *Antoninus Pius*, muſt be the *Sangarius* that comes from *Bythinia* and runs by *Peſſinunte*. *Mercury* on the X of the other M. of *Aurelius Cæſar*, ſhews that the *Peſſinuntians* were originally *Gauls*, and that they preſerved the Worſhip of that Deity, which thoſe People chiefly ador'd, according to the Authority of *J. Cæſar*, *Deûm maximè Mercurium colunt*; for *Mercury* is the God of Eloquence according to *Plato*, which the *Gauls* always ſtudy'd, if we believe *Portius Cato*, *Pleraque Gallia duas res induſtrioſiſſime perſecuta, rem militarem & argutè loqui*; and St. *Jerom* ſays that *Gaul* always abounded with valiant and eloquent Men. *De Bello Gall. l. 6. Plato in Phedr.* calls *Mercury Pater Literarum. L. 4. Orig.*

XIII. ΑΥΡΗΛΙΟϹ. ΚΑΙ. ϹΕΒ. ΕΥϹΕΒ.... *Aurelius Cæſar Auguſti Pii Filius*, the young Head of *M. Aurelius* crown'd with Laurel: The X the Head of a Woman tower'd, with theſe Letters, ΚΑΙϹΑ-ΡΙΑϹ. ΛΙΒΑΝΟΥ. ΕΝΥ. *Cæſareæ Libani anno* 458. It's w. p. and pretty w. d. *H. S.*

There were ſeveral Cities call'd *Cæſarea*, but it is not eaſy to find out this of *Libanus*, where our moſt rare M. was ſtamp'd; for it does not ſuit with any City of that Name unleſs with that at the Source of the *Gordianus*, which was call'd *Cæſarea Auguſta*, *Cæſarea de Philippi*, and *Panea*, as may be ſeen upon M's, and by a long and exact Deſcription given us by Cardinal *Norris*; but there are ſo many Objections that ariſe againſt it, that I cannot by any Means give into it. In the firſt Place, all the Epochs of *Panea* appear to be always ſtamp'd from the Year of *Rome* 751, or thereabouts; whereas in this of ours it's taken from the ancient one of the Kings of *Syria*, which began in the Year of *Rome* 442: And tho' it may be urg'd, that we are not without an Example that ſeveral Cities in *Syria* made uſe of the ancient and modern Epoch, yet there is no Example that this was done under the ſame Emperor, notwithſtanding we find one M. of *Cæſarea Panea* in the Reign of *M. Aurelius* with the Year 172 upon it, which refers to the modern Epoch. Beſides, it's not to be believ'd that it ſhould under that ſame Emperor, in whoſe Time it had the Title of ſacred and inviolable (as may be ſeen by the M's above-named) abandon all its Prerogatives, and be ſimply call'd *Cæſarea Libani*; but as we find no M's of *Panea* extant before the Year 172 with ſuch Titles, we may venture to ſay it was not declared ſacred and inviolable before that Year, which was that of *Rome* 922, and therefore it could not be uſed on ours, becauſe it was ſtruck about 20 Years before, or thereabouts. *De Epoch. Syromac. Diſſ. IV. §. 4.* *Ibid. Diſſ. II. §. 3.* *See the Greek one of Vaill. p. 274.*

abouts. But how can we conſent to make uſe of the Name of *Cæſarea Libani*, when the Spring head of the *Gordian* and Mount *Panius* adjoyn to the ſaid *Cæſarea*, which are diſtant enough from *Libanus*, *Antilibanus* lying between them? We are therefore obliged to ſay that there muſt be another *Cæſarea* in *Libanus*; but what? Geographers are ſilent about it; but the M. cannot lye. Let us then examine into the Probability of it, and we ſhall undoubtedly meet with a *Cæſarea* in *Libanus*, tho' Authors make no direct Mention of it.

There was a City call'd *Arca* in inland *Phœnicia*, ſituate, according to *William* of *Tyre*, at the Foot of Mount *Libanus*, which was founded by *Arcus* the Son of *Canaan*, as *Iſidorus* witneſſeth, and lay between *Antander* and *Tripoli*, 32 Miles diſtant from the firſt, and 18 from the other, conformable to the Itinerary of *Antoninus*. *Lampridius* ſays *Alexander Severus* was born in this City, wherein there was a very famous Temple dedicated to *Alexander* the Great; and *Aurelius Victor* ſpeaking of the ſame Emperor, ſhews us very plainly that the ſaid City of *Arca* was the *Cæſarea* of *Libanus* which we are ſearching for, in theſe Words, *Aurelio Alexandro, Syriæ orto [urbe] cui duplex, Cæſarea & Arca, nomen eſt.*

Etymol. lib. 15. cap. 1

Lib. c. 5.

The People of *Arca* had therefore a great deal of Reaſon to continue the ancient Epoch of the Kings of *Syria*, becauſe they had ſuch a famous Temple here dedicated to *Alexander* of *Macedon*, from whence the ſaid Kings deduced their Origin; and I am of Opinion it had the Name of *Cæſarea* from *Julius Cæſar*, when he paſſed from *Alexandria* into *Syria*, and from thence into *Pontus*, as we are inform'd by *Suetonius*, and was perhaps kind to it, becauſe he boaſted of his Extraction from *Venus*, which Goddeſs was generally worſhip'd in the Countries round about Mount *Libanus*; from whence the handſome Women of *Heliopolis* came to be call'd *Libanotides*, according to *Bochart*, who will alſo have it that *Venus Arcitides* was thus denominated from the ſaid City of *Arca*. I do here only offer my Conjecture, and know very well, that the only M. of this City hitherto known, is that which the moſt learned *Spanheim* ſays he remembers to have ſeen recorded in *Pyrrhus Ligorius*, which was ſtruck in the Time of *Tiberius* with this Name, APKAIΩN. Hence it appears that this City was not then call'd *Cæſarea*, tho' it might make uſe both of the one and the other Name, as may be inferred from the Paſſage above quoted out of *Aurelius Victor*, and as alſo may ſometimes be ſeen on M's.

p. 381.

The Cæſars *of* Julian, *p.* 372.

This M. was therefore ſtruck in the City of *Arca*, call'd *Cæſarea Libani*, to diſtinguiſh it from others of the ſame Name; and the tower'd Head on one Side ſhews it to have been the capital City in thoſe Parts. The Epoch ENT, *Anno* 458, ſhews us it was done in honour of *Aurelius Cæſar*, even in the Life-time of *Antoninus Pius*, in the Year of

of *Rome* 899, which was the Eighth of *Antoninus*, when *Sex. Erucius Clarus* and *Cn. Claudius Severus* were Conſuls; and *M. Aurelius* being very young, he had yet no other Title than *Cæſar*, and ſo I read the Inſcription, *Aurelius Cæſar Auguſti Pii Filius.*

XIV. ΑΥΤ. ΚΑΙ. Μ. ΑΥΡΗΛ. ΑΝΤΩΝΕΙΝΟC, *M. Aurelius*'s Head crown'd with Laurel: The X a Temple with four Columns, within which you ſee three Goddeſſes, and this Inſcription, CΤΡΑ. ΚΛΑΥΔΙ.... ΑΠΟΛΛΩΝΙΑΤΩΝ. This Medallion is w. p. but m. w. It weighs 528 Grains *Engliſh.* *W.*

Stephen of *Byzantium* reckons 25 Cities bearing the Name of *Apollonia*, and this makes it very difficult to diſtinguiſh in which of them this Medallion was ſtruck, which we have in *Vaillant* with theſe Letters as a Supplement to mine, ΕΠΙ. ΚΛΑΥΔΙΟΥ. ΡΟΥΦΟΥ. ΑΠΟΛΛΩΝΙΑΤΑΝ. He takes it to belong to *Apollonia* of *Licia*, without giving any Reaſon for it. ——— As for my ſelf, I ſuppoſe it was coin'd at *Apollonia* near *Epirus* upon the *Ionian* Sea, ſeeing *Pauſanias* in the Beginning of his *Elea* ſays that thoſe People erected ſeveral Statues in the Neighbourhood of *Hippodamia*, among which there were thoſe of *Thetis* and *Aurora*, which probably are two of thoſe ſet up in the Temple: Beſides, the largeſt, which is in the Middle, ſhews us by the Apple ſhe has in her Left Hand that it is *Venus*, and it's reaſonable to believe that theſe were their particular Deities. The ſaid Author treats at large of the *Apolliniati*, and from an old Inſcription proves that their City was founded by *Apollo*, and ſtands on the Shoar of the *Ionian* Sea contiguous to *Epirus*, as aforeſaid.

XV. ΚΑΒΙ. CΥΡΙΩΝ, *Cabirorum Syriorum*; two young naked Heads with Stars over them, and with a Palm-tree in the Middle: On the other Side two bearded Heads, and ſome Letters which cannot well be read. It's not very w. p. and but m. w. *F.*

This only M. was ſtruck by the People of *Syria* in honour of *Marcus Aurelius* and *Lucius Verus*, who are repreſented by the two bearded Heads on one Side, as ſome of the Letters yet remaining, which have relation to their Names, make to appear, particularly HPOC to *L. Verus*, and AV to *Marc. Aurelius*, and perhaps to the Title of *Auguſtus*: The other Side has the Effigies of the two Sons of *Marcus*, *viz. Commodus* and *Annius Verus*, repreſented by the Stars of *Caſtor* and *Pollux*, call'd *Cabiri*, as appears by theſe Letters, KABI, intermix'd with the Heads, and the Palm-tree, which is a Symbol of *Judea* and *Phœnicia*. It appears by the Fragment we have of *Sanchoniathon* in *Euſebius*, that at *Berytus* a City of *Phœnicia* they worſhip'd the Gods call'd *Cabiri* from the *Hebrew* Word *Cabir*, which ſignifies Grand and Powerful; from whence it's probable this M. was ſtruck

See Hard. p. 163. fol. Edit. & Vaillant.

ſtruck in thoſe Parts. The ſame Author adds they were the Sons of *Jupiter*, and were alſo call'd *Dioſcuri*. *Dionyſius* of *Hallicarnaſſus* and *Macrobius* will have the *Penates* or Houſhold-Gods which *Eneas* brought to *Rome*, to have been theſe *Dii Potentes* call'd *Cabiri*: The firſt of theſe Authors gives an exact Deſcription of them.

Hiſt. Roman. l. 1.

It may be further obſerv'd that *L. Verus* dy'd in the Life-time of *Aurelius*, in the Year of *Rome* 923, wherein alſo dy'd the above-nam-ed *Annius Verus* at the Age of ſeven, of a Tumour under his Ear, and *Commodus* at that Time was about nine Years old, as we learn from the Epitomizer of *Dio Caſſius*, who makes him not to exceed the Age of eighteen when *M. Aurelius* his Father dy'd, which was the Year of *Rome* 933. We muſt therefore neceſſarily conclude that this M. was ſtruck before the Death of *Lucius* and *Annius Verus*; which is not only very manifeſt from the moſt rare Head of *Annius*, but from the Name of the *Cabiri* inſculpted thereon, which proves that the *Dioſcuri* were ſo call'd, as alſo that the whole Imperial Family was ſet forth thereby.

K. XVI. The Head of *Antoninus Pius*: The X the Head of *Fauſtina* the younger, and of *M. Aurelius* young, between whom there is a Palm-tree as before.

This M. ought to be plac'd among thoſe of the *Antonines*, but as the Letters are quite worn out, I thought it beſt to place it here, ſo as that it may be explain'd by the former. I believe it was coin'd upon the Marriage of *M. Aurelius* and *Fauſtina*.

M. XVII. *FAVSTINA. AVG.* the Head of *Fauſtina* the younger: The X a Woman ſtanding with a Buſhel on her Head, and theſe Letters round her, *ANN. CCVII. C. I. A. CINOPE.* It's w. p. and m. w.

Ap. Alexan. de Bell. Mithri.

Sinope is the chief City of *Pontus* near the Sea-ſide. *Appian* ſays it was enlarg'd and beautify'd by *Autolicus* the Companion of *Hercules*, driven thither by a Storm, for whom the People erected a Statue in their Theatre. He adds, that the ſaid *Autolicus* appear'd in a Dream to *Lucullus* when he conquer'd it; who after he had taken it, in Imitation of *Alexander*, ſet it at Liberty, and allow'd the People to live under their ancient Laws. *Strabo* will have it that the laſt *Mithridates*, call'd *Eupator*, was born and bred up in this City, and that he made it the Metropolis of the Kingdom, and that afterwards *Julius Cæſar* made it a *Roman* Colony.

Lib. XII.

In Colon. Ion. 2. p. 42.

The Letters *C. I. A. CINOPE. ANN. CCVII*, according to *Vaillant*, are to be read thus, *Colonia Julia Aurelia Sinope anno* 207; from which it plainly appears it took the Name of *Aurelia* under *M. Aurelius*,

lius, and not under *Caracalla*, as the ſaid Author imagines, who treats at large of it. *Vaill ib. Tom. I. p. 161. & 193. &c.*

The Figure of a Woman ſtanding on the X is that of an *Egyptian* Goddeſs, which is often to be ſeen on M's of this Colony, and I take her to be *Iſis*. *Vaillant* under *Gordianus Pius* produces a M. with the Head of *Serapis*, and theſe Letters, *CRIFS, &c.* the reading of which very much confounded *Triſtan*, but the ſame were afterwards explain'd very judiciouſly by the ſaid *Vaillant* thus, *Colonia Romana Julia Fœlix Sinope*. *Colon. Tom. II. p. 149.* See *Triſt. V. 2. p. 508.*

The M's of the ſaid Colony, which according to *Vaillant* was founded in the Year of *Rome* 705, are very great Rarities; to which Year if we add our Epoch 207, it will appear this was ſtruck in the Year of *Rome* 912, in the 12th Tribuneſhip of *Aurelius*, when *Plautius Quintillus* and *Statius Priſcus* were Conſuls.

Of all the M's hitherto recorded of this City the Name is with an *S*, tho' in ours it's with a *C*, that is, *Cinope*; but this is not to be wonder'd at, becauſe it is well known the *Greek* Cities in the Time of the Emperors made no Scruple of changing the Σ or the *Latin S* into a *C*, and they pronounc'd the ſaid *C* in the ſame manner as if it were an *S*.

XVIII. ΑΥΤΟ. Κ. ΑΙ. Μ. ΑΥΡΗ. ΚΟΜΟΔΟϹ. *Commodus*'s Head crown'd with Laurel, with the firſt Down upon his Chin: The X a Chariot drawn by four Horſes, and drove by the Emperor, before which goes a Soldier carrying a Standard upon his Shoulder, and a Trophy behind, with theſe Letters round, ΕΠΙ. ϹΤΡΑ.... ΕΜΟΥ. ΜΕΝΕΜΑΚΟΥ. ΜΥΤΙΛΗΝΑΙΩΝ. This Medallion is as large as the laſt, of a yellow Mettal with a black Varniſh. It has been w. p. and w. d. It weighs an Ounce and 216 Grains *Engliſh*. *W.*

There is one like this among the M's of the *French* King, but under another Magiſtracy, and without any Explanation.

Geographers have treated ſufficiently of *Mitilene* a famous City in the Iſle of *Lesbos*, where this M. was ſtruck. —— When *Commodus* was choſen Emperor he was in *Pannonia*, where a little before *M. Aurelius* his Father dy'd; and being ſeduc'd by the Flatteries of ſome of his Courtiers, and weary of marching in the Barbarians Country, determined ſuddenly to return to *Rome*, leaving ſo many Troops on the Banks of the *Danube* as were ſufficient to conquer Part of the Enemy's Country, and who afterwards made Peace with the reſt, which they bought with Money. *Commodus* being tranſported with youthful Ardour, travell'd with great Expedition, and paſſing through the Cities that were in his way in a magnificent Chariot, was receiv'd every where with loud Acclamations and Feaſts, but much more when he enter'd *Rome*, where he was receiv'd by the Senate and People with Crowns of Laurel and Flowers, as *Herodian* informs us. I believe it *Herod. l. 1.*

was

was upon this Occaſion that the Citizens of *Mitilene*, being not able to do the Emperor this Honour in Perſon, were willing to ſhew their Rejoycings upon this pretended Victory, and to expreſs a Triumph on this M. that they might, as well as others, flatter that Prince, whoſe Beard began then firſt to appear on his Chin, as the ſame Author informs us.

R. A. XIX. *IMP. CAES. P. HELV. PERTINAX. AVG.* the Head of *Pertinax* crown'd with Laurel: The X the Figure of the Emperor afoot, reaching out his Right Hand to a Woman holding a *Cornucopia*, with this Inſcription, *FORTVNAE....SC.* It's w. p. and w. d. in fine Braſs.

This moſt curious M. of *Pertinax* has not hitherto been known to Antiquaries with this X, by which I preſume is meant, that this Prince having been born in *Alba Pompeia*, a City of *Liguria*, of ignoble Parents, according to *Xiphiline*, was ſo much favour'd by Fortune, that gives him her Right Hand, as to be advanc'd to the higheſt Dignity in the Empire. The Letters round, which cannot be entirely read, I fancy ought to be theſe, *FORTVNAE. AVGVSTI.*

XX. TITIANH. CEBACTH, *Titiana Auguſta*; the Head of *Flavia Titiana:* The X *Pertinax* on Horſeback, with theſe Letters, MYTIΛHNAIΩN, *Mytilenæorum.* This curious M. is of fine Braſs, and there are three of them in *England*, from which I have drawn this; one of them belongs to the Earl of *Pembroke*, the other to the Earl of *Winchelſea*, and the third to the famous Univerſity of *Oxford.*

Titiana the Wife of *Pertinax* was the Daughter of *Flavius Sulpicianus*, and according to *Capitolinus* was declar'd *Auguſta* the ſame Day her Husband was ſaluted *Auguſtus*, which was the firſt of the Year, tho' without the Conſent of *Pertinax.* She was a lewd Woman, and the ſame Author ſays ſhe proſtituted her ſelf to a Muſician. The two only M's to be ſeen of this Empreſs, according to *Vaillant* and *Morelli*, are of midling *Egyptian* Braſs, one of which belongs to the *French* King, on which there is a Victory holding the Laurel, and *L. A. Anno primo*; and the other to the Grand Duke of *Tuſcany*, that bears a Ship and a Sail with the ſame Epoch: But ours are much more conſpicuous, not only for being of fine Braſs, but much better perform'd, the ſame having been ſtruck in *Mytilene* the Capitol of *Lesbos*; as alſo becauſe we ſee on the X the Emperor on Horſe-back, whoſe Phyſiognomy can be very well diſtinguiſh'd, eſpecially on that belonging to the Earl of *Winchelſea*, by which I think he is repreſented going to the Army to have his Election approved, according to *Herodian.*

Vaill. Greek 177. Morel. Specimen.

In

In drawing the Head of *Titiana*, I have uſed the utmoſt Diligence to make it like, and if it be compar'd with thoſe already publiſh'd, there will appear to be a great deal of Difference as well in the Head-dreſs as in the Profile. The Countermark with the Harp under the Coin of *Titiana* is to be ſeen on my Lord *Winchilſea*'s M. and it may be further obſerv'd that *Apollo* was the tutelar Deity of *Mytilene*, by the famous Temple erected without that City for *Apollo Maloentis*, as *Thucydides* in his Third Book does affirm.

XXI. *IVLIA. AVGVSTA*, the Head of *Julia* the Wife of *Severus*: The X the Figure of a Woman ſtanding, with a Spear in her Right Hand, holding up her Robe in her Left, with theſe Letters, *NOBILITAS*. It's very w. p. being cover'd with a Leaf of Silver, but it's Braſs within. *L. W.*

The Head of *Julia Pia* is common; but *Nobilitas* on the X is not recorded of any Woman by *Mezzabarba*, whence it is not only exceeding rare as to *Julia Pia*, but all other Empreſſes. The Title of *Nobilitas* was annexed to that of *Pater Senatus*, and therefore *Commodus*, who was the ſecond that had it, had alſo that of *Nobiliſſimus*; and this leads me to obſerve that the ſaid *Julia*, of whom we find M's with the Titles of *Mater Auguſtorum*, *Mater Senatus*, *Mater Patriæ*, was alſo call'd *Nobiliſſima*, and ſo the Word *Nobilitas* comes to be on this X. We may moreover add in this Place, that we may ſuppoſe her to be deſcended from the ancient Kings of *Emeſa*, *Samphiceramus*, and his Son *Jamblicus*, mention'd by *Strabo*, who perhaps might be the Anceſtors or Kindred of a certain King named * *Soemus*, of whom *Joſephus* ſpeaks, as alſo *Tacitus*, who calls him King of the *Itureans*, inhabiting the other Side of the *Gordianus* under *Antilibanus*; and may it not happen that *Meſa* the Siſter of *Julia* might call her Daughter *Soemia*, according to his Name? becauſe *Lampridius*, ſpeaking of this Empreſs, has theſe Words, *Siquidem* [*ut Marius Maximus dixit in vita Severi*] *nobilem Orientis mulierem Severus, cujus hanc genituram eſſe compererat ut uxor Imperatoris eſſet, adhuc privatus & non magni ſatis loci, duxit uxorem.* *Aurelius Victor* adds ſhe was the Daughter of a Prieſt of the Sun named *Baſſianus*.

Strabo lib. 16.

Bell. Jud. l. 2. *c.* 35. *Tacit. l.* 12 *&* 13.

* Photius *mentions King* Soemus *the Son of* Acmenides, *the Grandſon of* Arſaces, *who lived in the Time of* M. Aurelius. Jamblic. apud Photium Bibl. p. 244.

XXII. ΙΟΥ. ΔΟΜΝΑ. CEB. the Head of *Julia Domna* as above: The X a Victory with a Palm-branch and Laurel, with theſe Letters, Α. CEΠ. CE. ΕΛΕΥΘΟΡ. Ε. Η. *Lucianæ Septimianæ Severianæ Eleutheropoleos Anno* 8. It is very w. p. and m. w. *H. S.*

The City of *Eleutheropolis*, where this ſingular M. was ſtruck, is in *Paleſtine*, called by ſome alſo *Phœnicia*, and according to *Antoninus* 20 Miles diſtant from *Jeruſalem*, and 24 from *Aſcalon*. *Cellarius* does not

Tom. 2. *p.* 579.

not think it to be very ancient, and declares he cannot find the Origin of it, nor any ancient Author that mentions it. I am apt to think it might have been founded, or at leaſt rebuilt by *Severus* himſelf, becauſe he was willing to honour it with all his Names, *viz. Lucia Septimia Severa*, a thing never done by him to any other City; for *Taviana* in *Galatia*, *Egea* and *Tarſus* the Metropolis of *Cilicia*, *Laodicea* the Metropolis of *Syria*, and *Amaſia* the Metropolis of *Pontus*, had no more than the ſingle Name of *Severiana* from this Emperor. If *Eleutheropolis* was in Being before *Severus*'s Time, it muſt have been one of thoſe that ſided with him againſt *Peſcennius*, who for that very Reaſon cut in Pieces the Inhabitants of *Laodicea*, and entirely deſtroy'd
Lib. 3. the City of *Tyre*, as we read in *Herodian*: He might alſo ſerve other Cities ſo, which *Severus* might afterwards be oblig'd to be kind to, and this probably having ſuffer'd more than others, he was willing to diſtinguiſh it by conferring greater Honours upon it. We have likewiſe Reaſon to believe that the People of *Paleſtine* hated *Peſcennius*; for having once petition'd him to remit the Taxes, he gave them, as
In Peſcen. Niger. *Spartian* tells us, this Anſwer, *Vos terras veſtras levari cenſione vultis; ego vero etiam aerem veſtrum cenſere vellem.* This is a ſufficient Reaſon why the greateſt Part might ſide with *Severus*. As to the Oc-
In Sev. caſion of ſtriking this M. I ſay it could not certainly be when *Spartian* ſays, *Palæſtinis pœnam remiſit, quam ob cauſam Nigri meruerant*, which was a little after *Caracalla* had been made *Cæſar*, in the Year of *Rome* 949, and the Third of *Severus*, but rather after the Victory over the *Parthians*, pointed at by the X, in the 8th of his Empire, when he was Conſul with *Caracalla*, when both of them were in *Syria* about the Year of *Rome* 955; which is confirm'd by the Words of
Ibid. the ſame Author, *In itinere Palæſtinis plurima jura fundavit: Judæos fieri ſub gravi pœna vetuit.* Whether it was done at the Requeſt of his Wife *Julia*, who was a *Syrian*, or for the Reaſon before given in reſpect to *Peſcennius*, I will not pretend to determine: But to come to a Cloſure, you are to underſtand that *Eleutheropolis* was a capital Ci-
Ammian. Marc. l. 4. ty in *Paleſtine*, according to *Ammianus*, *Ultima Syriarum eſt Palæſtina, Civitates habens quaſdam egregias, nullam nulli cedentem, ſed ſibi viciſſim ad perpendiculum æmulas; Ceſaræam, quam ad honorem Octaviani Principis exædificavit Herodes, & Eleutheropolin & Neapolin, itemque Aſcalonem, Gazam, & Juliam ævo ſuperiore extructas*; and *Suidas*, when he mentions one *Marianus*, who flouriſh'd under the Empire of *Anaſtatius*, writes yet of it more diſtinctly, thus, *Patre ejus* [*Roma*] *Eleutheropolin, quæ una eſt ex Primæ Palæſtinæ civitatibus habitandi cauſa profecto.*

W. XXIII. ...ANTΩNINΩC. KAICAP. the Head of young *Caracalla* bare: The X *Bacchus* ſtanding with a Spear in his Left Hand and a Vaſe

Vaſe in his Right: He has a Tiger near him, and this Inſcription, ΚΑΙCΑΡΕΩΝ. ΚΙΒΥΡΑΤΩΝ. *Cæſarenſium Cibyratarum concordia.* This Medallion is ill done, with a black Verniſh, and weighs 504 Grains Engliſh.

There are three *Cæſarea's* to which this Medallion may be aſcribed; but it does not ſeem to ſuit with that in *Cappadocia*, becauſe it is always diſtinguiſh'd from the others by Mount *Argeus*; nor yet to that of *Cilicia*, becauſe it is call'd *Anazarba*; and therefore I cannot but take notice that *Vaillant* has prudently aſcrib'd to *Cæſarea* in *Bythinia*, a Medal of the ſecond Size of *Caracalla*, in Concord as above, but with a different Symbol: This *Cæſarea* is ſo little known to Geographers, that they cannot trace the Situation of it. *Bacchus* on the X makes me believe it to have been near *Nice* the chief City of *Bythinia*, of which we have M's with this Inſcription, ΔΙΟΝΥCΟΝ. ΚΤΙCΤΗΝ. ΝΙΚΑΙΕΙC. *Dionyſum conditorem Nicæenſes*; and with another thus, ΔΙΟΝΥCΟC. ΝΙΚΑΕΩΝ. *Dionyſus Niſæorum*; from whence it is probable that the neighbouring Parts had the ſame Worſhip: As to the City *Cibyra* in Amity with her, *Strabo* ſpeaks thus, after he has treated of *Antioch*, which is on the Weſt-ſide of the River *Meander*: *Auſtralia, Cibyra ea quæ magna eſt, &c.* and a little farther, *Cibyrei à Lydis dicuntur profecti qui Cabalenſem agrum tenuerunt.* It's a City of *Phrygia* near the River *Lycus*, which falls into the *Meander*.

In his Greek M's p. 102.

Ibid. p. 44 & 54, & 35, 38, *&c.*

XXIV. ΑΥ. ΚΑΙ. Μ. ΑΥ. ΑΝΤΩΝΕΙΝΟC. The Laureated Head of young *Caracalla*, with a Buſt: You ſee a Counter-mark before it, wherein there is an *Epheſian Diana*: The X is a naked *Apollo* with a *Pallium*, having his Left Hand upon a Harp, and with his Right crowning an Image of the ſaid *Diana*, which is held in the Right Hand of a Woman dreſt, who holds a Scepter in her Left, with this Inſcription, ΕΠΙ. CΤΡ. Τ. ΦΛ. ΗΡΩΠΑΠΙΩΝΟC. ΥΠΑΙΠΗΝΩΝ. *Sub Prætore Tito Flavio Hiropapione Hypæpenorum.* This Medallion is of yellow Mettal, w. d. w. p. and weighs 600 Grains. *W.*

Strabo ſpeaks of this City in this manner, *Hypæpea Civitas eſt, ex Tmolo in Cayſtri campum deſcendenti*; and *Stephen* of *Byzantium's* Words of it are theſe, *Hypæpa, urbs Lydiæ, condita ſub adjacentem montem, nempe ſub Æpos. Pulcherimas habere mulieres urbem, donum Veneris.* See *Triſtan* who treats of it at large.

Lib. XIII. *P.* 727.

Tom. II. *P.* 537.

The Figure of a Woman ſtanding is *Juno Pronuba*, whom we often find upon the M's of this City, as alſo the *Epheſian Diana*----I believe this Medallion was ſtruck to compliment *Caracalla*, upon his Marriage with *Plautilla*.

XXV. ΑΥΤ. Κ. Μ. ΑΥΡΗ. ΑΝΤΩΝΕΙΝΟC. ΑΥΓ. The radiant Head of *Caracalla*, with a Beard; the X a Figure ſtan- *W.*

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ding in Armour, that receives an Urn and a Palm-Branch from the Figure of a Woman ſtanding before him, the Inſcription, ΕΡΙ. ΤΙΤ. ΑΙΛ. ΚΑΠΙΤΩΛΕΙΝΟΥ. ΒΥΖΑΝΤΙΩΝ. *Sub Tito Ælio Capitolino Byzantiorum.* This Medallion is w. p. of a yellow Mettal, very thick, and weighs 552 Grains.

P. 248. *Stephen* of *Bizantium* ſpeaks of this City thus, *Byzantium regia in Thracia, & urbs clariſſima ad Propontidem in parte Europæ ſita:* Theſe
Lib. IV. *c.* II. alſo are the Words of *Pliny*, *Promontorium chryſoceras, in quo oppi-*
Lib. VIII. *dum Byzantium liberæ conditionis, ante Lygos dictum, &c. Juſtin* will have *Pauſanias* King of *Sparta*, to have been the Founder of it; but there is more Credit to be given to *Euſtathius*, who ſays it was founded by *Biza* of *Megara*, becauſe there are M's with the Head of *Biza*, which is a Confirmation of it: Every body knows its new
Lib. XIX. *c.* 20. Name from *Conſtantine* the Great. *Celius Rodiginus* ſpeaks of it at large; and the Compiler of *Dio* in the Life of *Severus* gives an exact Deſcription of it, and ſays, that *Severus*, after a Siege of two Years, having taken it, took away all its Privileges, which he conferr'd on the
Tom. II. *p.* 206. City of *Perinthus*, becauſe *Byzantium* ſided with *Peſcennius Niger* againſt him; but her Privileges were afterwards reſtor'd by *Caracalla*, after his Father's Deceaſe, and he alſo gave it the Name of *Antoniana*; and therefore thoſe People, in Acknowledgment of ſo many Benefits, ſtruck this Medallion; on the X whereof you have the City of *Byzantium* in the Form of a Woman, with a tower'd Head, to which *Caracalla* reſtor'd the *Pythian* Games, denoted by the Urn and Palm-Branch, which the Figure in the Habit of a Soldier reaches to the Woman.

W. XXVI. *IMP. CAES. P. SEPT. GETA. AVG.* *Geta*'s Head crown'd with Laurel; the X a Victory, with this Inſcription, *VICTORIA. AVGVSTORVM. COL. ANT. S. R.* It's w. p. and w. d. with a reddiſh Verniſh, and of a yellow Mettal.

Tom. II. *p.* 53. The ſaid M. was ſtruck in the Colony of *Antioch*, in Honour of *Geta: Vaillant* in his Colonies has one like it, which he ſays is R. R. to whom I refer you for the Explanation of it.

M. XXVII. ΠΟΥ. CΕΠ. ΓΕΤΑC. Κ. *Publius Septimus Geta Cæſar.* The bare Head of *Geta:* The X an *Epheſian Diana*, holding a Spear in her Right Hand, with a Raven on the Top of it; and in the Left a Victory with Laurel, and at her Feet two Oxen lying on the Ground, the Inſcription is ΔΕΙΗΩΝ. ΗΞC. *Dienorum, Anno* 268. The ſame Perſon has a Leaden one drawn after a M. like it in *Holland*, which has this Epoch CO. *Anno* 270. The M. is w. p. with green Verniſh, but m. w.

For-

Foraſmuch as that there were ſeveral Cities in divers Provinces that bore the Name of *Dia*, in Latin *Dium* or *Dius*; it would be very difficult to know to which this M. belonged; were it not for the Year upon it, which ſhews us it certainly belonged to one of the ten Cities of *Decapolis* in *Cæloſyria*, deſcribed by *Joſephus* and *Pliny:* The Inhabitants repaired and repeopled it, after it was ruined by *Pompey* in the War of *Gadara*; from thence came the Epoch. *Joſ. l.* 14. *c.* 8. *Plin. l.* 5. *c.* 18.

Triſtan produces a M. of *Caracalla*, and confounds himſelf very much in his Search for this City; and *Goltzius* gives us no other than an Inſcription of one of *Geta*'s, as *Harduin* does the ſame, without making any mention either of the Symbol or the Epoch; which I date from the Year of *Rome* 690, becauſe *Joſephus* ſays *Dium* was reſtor'd to its ancient Inhabitants by *Pompey*, together with other Cities in the 179th Olympiad, during the Conſulſhip of *C. Antonius*, and *M. Tullius Cicero*, which, according to *Cuſpitianus*, agrees exactly with the Year above-named; to which if we add 268 and 270 of our Epoch, it anſwers the Year of Rome 957 and 959; when *Geta* had not yet received the Title of *Auguſtus*, but had it afterwards in 961. *Vol.* II. *p.* 22. *Goltz. Theſ. Hard. p.* 49. *Joſ.* in the forecited Place. *De Conſul. p.* 299. *Edit. Baſilea*, 1553.

We may ſuppoſe that *Diana*, with her large Breaſts on the X, was the tutelar Deity of theſe People; being repreſented, in Conformity with the *Egyptian* Worſhip, with a Buſhel on her Head: The Oxen ſignify abundance of Paſture, and ſo much the rather, becauſe this City was not far from the *Gordianns*, and that all the Country about this River was very fruitful: The Raven and Victory ſeem to be an Augury to *Geta*.——We are not without Examples of finding an *Epheſian Diana* upon the M's of *Syria*, *Phœnicia* and *Paleſtine*, it is often to be ſeen ſo; and among the *Greek* ones of *Vaillant*, there is one engraven with theſe Letters, ΦΛ. ΝΕΑCΠΟΛΕΩC CΥΡΙΑC. which bears not only the ſaid *Diana*, but alſo the Oxen as on ours.——This M. is R. R. *Appendix Iconum*, *p.* 7.

XXVIII. *IMP. CAES. M. OPEL. SEV. MACRINVS. AVG.* The Head of *Macrinus* crown'd with Laurel, and beardleſs: The X a Woman ſitting with an Altar before her, and theſe Words, *SECVRITAS. TEMPORVM.* and underneath *S. C.* This is of the ſame Bigneſs with the Cut, very thick, of a yellow Mettal, w. p. and w. d. *K.*

No body, that I know of, has hitherto publiſh'd a *Macrinus* without a Beard, as this is; hence we may juſtly believe that *Macrinus*, when he was choſen Emperor, had no Beard, and that this M. was then coin'd; for I have ſeen of his M's which had a few Hairs, and others that had a long and thick Beard, which laſt are the moſt common: *Herodian* ſays that *Macrinus*, after his Election, inſtead of going to *Rome*, tarry'd at *Antioch*, where he did nothing but ſuffer his Beard

to

to grow, that he might be like *M. Aurelius*, whom he imitated in nothing but Externals.

The X you have in *Mezzabarba* among the Silver Coins, but confuſedly.

W. XXIX. ΑΥ. Κ. Γ. ΙΟΥ. ΟΥΗΡ. ΜΑΞΙΜΕΙΝΟC. *Maximinian*'s Head crown'd with Laurel; on the X there are three Figures, one of which is *Caſtor* or *Pollux*, the other two are *Hercules* and *Bacchus*, with theſe Letters, ΘΕΜΙCΟΝΕΩΝ, *Themiſoneorum:* This Medallion is made of yellow Mettal, but ill done, and not well preſerv'd: It weighs 336 Grains Engliſh.

Stephen of *Byzantium* ſpeaks of *Themiſſonium* in this manner: *Themiſſionium Oppidulum Phrygiæ, de quo Artemidorus in Epitome:* But *Pauſanias* gives us an exacter Account of it, ſaying, *Themiſonium urbs ſupra Laodicean eſt: incolunt Phryges*; and he adds that the peculiar Deities of this People were *Hercules*, *Apollo* and *Mercury*, whoſe Images were placed at the Mouth of a Cave, and from that they were call'd *Spelaitæ:* He alſo gives the Reaſons why they ador'd theſe Deities.

Pauſ. l. 10. *c.* 32.

Father *Harduin* has one drawn by *Occhus*, with the Head of *Alexander Severus:* The X has three Figures as the laſt, except that inſtead of *Bacchus*, it has a *Mercury:* Authors ſay but little of this Territory, and it's M's are R. R.

P. 68. *fol. Edit.*

W. XXX. ΑΥΤ. Κ. ΔΕΚ. ΚΑΙΑ. ΒΑΛΒΕΙΝΟC. The Head of *Celius Balbinus* crown'd with Laurel, with a Buſt; the X a very fine Temple, ſupported by Six Columns, in which you may ſee *Hercules* and *Eſculapius*, with this Inſcription, ΤΑΡCΟΥ. ΜΗΤΡΟΠΟΛΕΩC. *Tarſi Mitropoleos.* This is a very fine Medallion, of yellow Mettal, w. p. and w. d. It weighs 524 Grains Engliſh.

Tarſus, the principal City and Metropolis of *Cilicia*, was the firſt time call'd *Neocora* under *Adrian*, and the ſecond under *Commodus*, as may be ſeen by the M's which we have in great Plenty of other Emperors, from whom ſhe frequently took her Name: I ſhall not launch here into a Diſcourſe of her Privileges, this you may ſee at large in *Buonaroti* under a M. of *Antinous:* You may alſo conſult *Strabo* L. XIV. about the Praiſes of it.

Obſ. Hiſt.

The Temple on the X, which is a very fine Structure, and dedicated to *Hercules* and *Eſculapius*, muſt have been either rebuilt or repair'd by *Balbinus*.

The Medallions of this Emperor are R. R. and Antiquaries have taken notice but of one, which the Grand Duke of *Tuſcany* has, ſtruck alſo at *Tarſus*, but with a different Symbol.

See the M's of *Vaill.* on *Balbinus.*

XXXI.

XXXI. ΑΥΤ. Κ. Μ. ΑΝΤ. ΓΟΡΔΙΑΝΟϹ. ΑVΓ. *Gordian*'s Head crown'd with Laurel, with a Buſt: The X two Figures ſtanding, one of which is veil'd, with a Wheel at her Feet; the other has a Cornucopia and Altar before it; both of them reach out the Right Hand; the Inſcription is this, ΠΕΡΙΝΘΙΩΝ. ΔΙϹ. ΝΕΟΚΟΡΩΝ. ϹΜΥΡΝΑΙΩΝ. ΟΜΟΝΟΙΑ. *Perinthiorum bis Neocororum Smyrnæorum Concordia.* This Medallion is of yellow Mettal, and weighs 408 Grains. *W.*

I do not know of any M. hitherto publiſhed of *Smyrna* in Amity with *Perinthus*, as the Inſcription upon this imports; and therefore it's proper I ſhould ſay ſomething of theſe two Cities: But as *Smyrna* is a City as well known as any in *Aſia*, and retains its Name to this Day; I ſhall confine my ſelf to that of *Perinthus* only; concerning which I find ſome Diſagreement amongſt Authors. *Stephen* of *Byzantium* uſes theſe Words: *Perinthus à Perintho Epidaurio qui cum Oreſte militavit; eſt vero urbs Thraciæ.* *Ammianus* will have *Hercules* to be the Founder of it, in Favour of one of his Companions; and *Tzetzas* ſays it was call'd *Mygdonia* by him. *Zozimus* tells us they call'd it *Heraclea* in the Time of *Aurelian*; and *Triſtan* will have it that it had this Name after the Time of *Gallienus*: *Diodorus Siculus* gives a long and exact Deſcription of it. *Vaillant* is of Opinion, that it was in like manner in the Time of *Gordianus Pius*, in Amity with *Epheſus*, a City near *Smyrna*; between which there was a long Extent of Sea, which ſeparates it from *Thrace*, wherein *Perinthus* was ſituated; and we may further obſerve, that theſe were three Maritime Cities that had a great Trade. *Amm. Marc. l. 22.*

The Figure with the Wheel is aſcribed to *Smyrna*, and is taken to be *Fortune*; the other with a Cornucopia and an Altar before her, to *Perinthus*; and it may be obſerved, that according to the Deſcription *Herodotus* gives of it, that this was a very fruitful and pleaſant Country, and full of mineral and wholeſome Waters. *Lib. 16.*

XXXII. *IMP. CAES. M. ANT. GORDIANVS. AVG.* *Gordianus Pius*'s Head crown'd with Laurel: The X a Victory, with a Palm-Branch and Laurel, and theſe Letters, *VICTORIA. DOMINI. ANTI. COL. S.R.* It's of a yellow Mettal, very thick, and very W. P. *W.*

This M. is remarkable on the Account of the Inſcription, which is *Victoria Domini Antiochenæ Coloniæ.* The Victory perhaps denotes that which *Gordian* obtain'd over the *Parthians*.

Vaillant judges rightly, that the M's of the *Antiochian* Colony, which have *S. R.* that is *Senatus Romanus* upon them, ought to be aſcrib'd to *Antioch* in *Piſidia.* *On Colonies, Vol II. p. 138.*

XXXII.

W. XXXIII. ΑΥΤ. ΚΑΙ. ΙΟΥ. ΦΙΛΙΠΠΟΝ. ΕΥΤ. ΕΥC. CΕ. Π. Π. *Imperatorem Cæſarem Julium Filippum Felicem Pium Auguſtum Patrem Patriæ.* The radiated Head of *Philip*; the X *Hercules* ſtrugling with *Anteus* the Giant, and this Inſcription, ΤΑΡCΟΥ. ΤΗC. ΜΗΤΡΟΠΟΛΕΩC. *Tarſi quæ Metropolis:* You may alſo diſcern theſe Letters ΑΜΚΓΒ, which ſhall be explained by and by: This Medallion is very w. p. and weighs 360 Grains Engliſh.

The Inſcription about the Head is exceeding ſingular, firſt becauſe it is in the Accuſative Caſe, and then becauſe the Title of *Felix* is before that of *Pius:* I fancy the People of *Tarſus*, where it was ſtruck, have made this Diſtinction, to ſhew the happy Succeſs *Philip* had in making the Peace with *Sapores*, King of *Perſia*, from whom, that he might pleaſe the Senate of *Rome*, he moſt happily obtain'd *Armenia* and *Meſopotamia*, which at firſt had yielded to him; and perhaps by *Hercules* ſtruggling with *Anteus* on the X, may at the ſame time be underſtood *Philip*; and by the other Figure, I mean, that of *Anteus*, the ſaid *Sapores*, who, according to *Zonaras*, was of a Gigantick Stature. Then for the Letters ΑΜΚΓΒ. diſperſed here and there; Authors interpret them variouſly: *Triſtan* and *Patin* read them *Amanicæ Ciliciæ*; and as for the ΒΓ. the firſt will have it to be *Anno* II. and the other ingenuouſly confeſſes he does not underſtand the Meaning of them: *Vaillant* in one place reads it *Metropolis Ciliciæ*, and again, Πρώτης Μόνης Κιλικῶν, *Prima ſola Ciliciæ:* The firſt Reading pleaſes much leſs than the other, becauſe of the ſuperfluous Repetition of the Word Metropolis: The ingenious *Harduin* interprets 'em thus: Αμφοτέρας Κιλικιας Γερουσίας βουλῇ. *Utriuſque Ciliciæ Senatuſconſulto:* Tho' this his Opinion has at firſt View a good Appearance of Truth, when it comes to be ſcan'd it will not hold; for we find the ſame Letters on the M's of the City of *Anazarbus*; and the Reaſons he gives to defend his Opinion, are but Suppoſitions: *Vaillant* in ſpeaking of *Anazarbus*, gives us alſo another Reading of the ſaid Letters, which ſeems to me to be more probable, and that is, *Tarſi, vel Anazarbi Mitropoleos Primæ ſolius Ciliciæ*; for we know that both the one and the other of theſe two Cities contended for Priority, and which ſhould be the only Metropolis, and of this we have an Example in the M's of *Epheſus*. *Epheſiorum, qui primi & ſoli ſunt Aſiæ.* Again, it ſeems to me as if they would bear this Reading, Ανχιαλικε Μοψουεστιας Κοινομ, *Tarſi Metropoleos Anchiales Mopſueſtiæ Communitas.* Βουλη Γερουσίας, *Senatus Conſulto*; but then we muſt ſuppoſe that *Tarſus* and *Anazarbus*, the two Metropolis's, having laid aſide their Conteſt, were now in Amity; and that as well *Tarſus* as *Anazarbus* could not deliberate without the Conſent of the other two eminent and claimant Cities, as being free, and entitled to diſtinguiſhing Prerogatives.

Gr. M's p. 88, *and* 112.

Gr. M's, p. 251.

Same Place, 209.

I ſhall

I ſhall ſay nothing of the City of *Tarſus*, the ſame being ſo well known, that it's needleſs to write any thing concerning it.

XXXIV. M. ΩTAKIAI. CEBHPA. CF. *Marcia Otacilia Severa Auguſta.* *Otacillia*'s Head; the X three Furies with their Symbols, and theſe Letters, ΛAOΔIKEΩN. NEΩKOPΩ.. *Laodicenſium Neocori.* It is w. p. *W.*

This M. was ſtruck at *Laodicea* in *Phrygia*, or, as ſome will have it, in *Caria*, upon the River *Lycus:* I ſhall ſay nothing of this Symbol, the learned *Seguinus* having treated of it under a M. of young *Philip* her Son, which has three Furies on the X as well as this. *Select Coins.*

XXXV. AYT. K. Γ. MEKY. TPAIANOC ΔEKIOC. *Imperator Cæſar Cnæus Meſſius Trajanus Decius*; the Head of *Decius* ſurrounded with Rays; the X the ſame Emperor on Horſeback, with a Colt in his Boſom, and a Soldier in a menacing Poſture ſtanding before it, with this Inſcription, CAMIΩN. ΠPIΩTΩN. IΩNIAC. *Samiorum Primorum Ioniæ.* This Medallion is very w. p. but m. w. It weighs 300 Grains. *W.*

I have been a long time in ſuſpence before I could reſolve to ſay any thing concerning this Symbol: The Colt, which is in the Boſom of this Equeſtrian Figure, renders the Explanation of the reſt ſo difficult, that I am as it were pent up, and upon the Point of leaving it entirely to the Skill of the Learned: But having read the Hiſtory of the ſaid Emperor in *Pomponius Lætus*, who is more full of it than any other Author, I have determined to make the following Obſervations.

This being a Medallion, and having about the Head a great many Titles, tho' not that of *Auguſtus*, which *Decius* obtain'd afterwards of the Senate, when he came to *Rome*, it makes me believe, that it was ſtruck as ſoon as the News came to *Samos* of the Election of this modeſt Emperor, in order to compliment him upon an Action worthy of the greateſt Commendations, and not practiſed by any before him, when he was, contrary to his own Inclination, proclaim'd with Threats by the Army in *Illiricum*, as the ſame Author witneſſeth: *Renuentem ac repugnantem ſtrictis enſibus coegerunt*; and it ſeems to me to be admirably well repreſented by thoſe People upon it: For you ſee plainly the Threats of a Soldier ſtanding before him with his Hand lifted up, tho' in an obſequious manner, with his Head bare, who by his Robe hanging down, his Lance and other Marks of Diſtinction, appears to be no ordinary Soldier, but a principal Commander in the Army: You may alſo as to the Effigies of the Emperor, obſerve a Surprize at the Fact it ſelf; but what puts me more out of doubt, as to the Meaning of the Symbol, is the whimſical Novelty of the Ornament, which, in high Relievo, is to

be ſeen on the military Garment of *Decius*, ſitting on a Horſe, with his Face to the Eaſt, which indeed is a ſtrange and capricious Diſtinction, tho' neceſſary; for if it were not ſo, every body would take it at firſt View for the frequent and common Symbol of *Adventus Auguſti*; as even the moſt skilful *Vaillant* has done in reſpect to his M. which I take to be every way like unto ours, except it be a little waſted in this diſtinguiſhing Part; otherwiſe he muſt infallibly have taken notice of it; and therefore I believe it is put here to denote that the Cavalry, the principal Strength of the Army, were upon the Point of Rebelling, if *Decius* perſiſted to reject their juſt Demands.

Vaill. in his Gr. M's, p. 169.

I will not tarry to ſay any thing of the City of *Samos*, which is very well known, to which *Decius* muſt have been a good Benefactor; for they ſtruck more M's upon him, than on any other Emperor; and *Vaillant* tells the Reaſon why it was call'd the Chief of *Ionia*, which Title is alſo to be ſeen on the M's of *Gordianus Pius*.

See the Gr M's, p. 210.

W. XXXVI. The Head of *Voluſian* crown'd with Laurel, with Letters confuſedly expreſt about it; of which I ſhall ſpeak by and by; the X an Eagle, with this Inſcription, *COLonia AVGuſta TROadenſis*. It is very w. p. and m. w.

It will not be out of the Way, nor without particular Advantage, if we make ſome Obſervations upon the extravagant Inſcription upon this M. which ſerves to prove the Negligence ſometimes of the Mint-Maſters, which however may in ſome meaſure be excuſed, if we conſider the Calamity of the Time wherein the *Scythians* and *Perſians*, not only entirely waſted the Country of *Troas*, but even all *Aſia:* We ſee in the Letters about the Head a certain equal Diſtance, which ſeem to compoſe as it were one Word only without any Points of Diſtinction; and the Letter *S.* which is wanting at the End, is ſuperfluouſly doubled in the Name of *Voluſian:* The Title of *Auguſtus* is omitted, and indeed might eaſily be expreſt by the *A.* it ſelf ſet down before the *F.* Laſtly, the corrupted Name of *IOLVSSIANVS*, gives us to underſtand that the Ι on the original Word ΙΟΛΟΥCCΙΑΝΟC was taken by the Engraver, who was only skilled in the *Greek* Tongue, for the *Latin I*, according to the Sound it has, when it is pronounced as a pure Vowel; from all this we may juſtly infer, that inſtead of a juſt and perfect Inſcription, *IMP. C. VIB. GA. FIN. VOLVSIANVS*; that is, *Imperator Caius* [*non Cæſar*] *Vibius Gallus Finnius Voluſianus*, they made the corrupt and imperfect one you ſee upon this M. I am not of the Opinion that *FIN* ſhould be read *Finnicus*, for a Title, as *Vaillant* does, but for the Name *Finnicus*; and I am more pleaſed with Father *Harduin*'s reading on this Acount, becauſe it is not uſual to put the Title before the Name upon M's. As

See Zoſimus, lib. 1.

Numiſ. Imp. Tom. 2. p. 351. & in Colon. Vol. II. p. 220. P. 841. Jol. Et. it. In Col.

to

to *Troas**, you may ſee *Vaillant* under *Trajan* and other Emperors, as alſo *Aquila*.

* *We muſt obſerve that this was not old* Troy, *nor that of* Alexander, *ſituated between the two Promontories of* Sigeum *and* Lectum; *but new* Troy, *diſtant about* 4 *Miles from the old deſtroy'd one, tho' that of* Alexander *and this alſo were in* Phrygia.

XXXVII. ΑΥΤΟΚ. CΟΥΛΠ ΑΝΤΩΝΙΝΟC. CE. *Imperator Sulpitius Antoninus Auguſtus.* A young Head crown'd with Laurel; the X a Temple ſupported by Six Pillars, wherein there is a Stone half Oval, and theſe Letters round, ΕΜΙCΩΝ. ΚΟΛΩΝΙ. ΕΞΦ. *Emiſenorum Coloniæ anno* 565. It's made of fine Braſs, of the ſame Bigneſs with the Cut, and at firſt belonged to *M. Maſſon*. *L. P.*

Behold, kind Reader, I preſent you with the Cut of a M. done with all the Care imaginable, being a moſt rare, and I verily believe the only Coin of the ſort extant, the ſame being very w. p. and genuine; I take the Head to be that of an Emperor, and not of a Tyrant, called *Sulpitius Antoninus*, of whom no Author makes any mention; and by the Epoch 565 on the X, we are given to underſtand he lived in the Year of *Rome* 1006, according to the Computation of the moſt celebrated Cardinal *Norris*, which exactly agrees with the firſt Year of *Valerian* and *Gallienus*, in which *Emilianus* was ſlain: Moreover, it ſhews us he reign'd in *Syria*, ſeeing there is on the X the Temple of the Sun called *Elagabalus*, repreſented by the half Oval Stone in it, which was in the City of *Emiſa*, made a Colony by *Caracalla*. But who was this *Sulpitius Antoninus? Zoſimus* is the only Author that barely names two *Antonines* that were Tyrants; one under *Alexander Severus*, who was elected by the Soldiery, after they had ſlain the *Præfectus Pretorio Ulpian*, and afterwards fled to ſome Place, and was no more heard of; the other was under *Gallienus*, who may be ours; but I cannot affirm the Certainty of it; for that Author writes thus: Gallienus *returning to* Italy *to drive out the* Scythians, *and* Cecrops *dying at the ſame time*, Aureolus *and* Antoninus, *with many others, took up Arms againſt him, and all of them, except* Aureolus, *were puniſh'd for their Sedition.* Is this therefore ſufficient to let us know he was the ſame *Antoninus?* Not with Certainty; but the M. gives us room to form a Compendium of the Hiſtory of that Emperor ſupported by ſome Conjectures already made, founded upon the Probability of the Fact.

De Epoch. Syrom. diſſ. II. § III.

See *J. Oiſel. Theſ. p.* 182.

In the firſt place I think this *Antoninus* had ſome Pretenſions to the Empire by his Affinity to *Alexander Severus*, of which he boaſted in this manner, That he was the Son of *Sulpitius*, a Man of conſular Dignity, who was the Father of *Memmia*, *Alexander*'s Wife, and ſo was the Brother of the ſaid Empreſs; and I take this *Sulpitius* to be the *Marcianus Cæſar* mention'd by *Dixippus*, and I call him *Sulpitius Marcianus*, who was made *Cæſar* by *Alexander*, and whom he de-

Lamp. in Alex. p. 346. *Edit. Maire.*

Ibid. p. 376.

ſign'd for his Succeſſor in the Empire; but he afterwards, for juſt Reaſons, cauſed him to be put to Death, and his Daughter *Memmia* he put away and baniſh'd into *Africa*, according to *Herodian*. Let us ſuppoſe then for once, that our *Sulpitius Antoninus* being yet but young, ſhould retire with his Siſter *Memmia*, and paſs afterwards into *Syria*, his Kindred's Country, where he was proclaim'd Emperor, perhaps about the Age of 25, as appears by this M. which muſt then have been ſtruck, and ſo would be acknowledg'd for true Heir of the Empire; and therefore being called at firſt *Sulpitius*, the Soldiery added the Name of *Antoninus*, in order to ſhew his boaſted Deſcent from *Caracalla*, by the Means of *Elagabalus* and *Alexander*, whoſe Kinſman I take him to be, beſides the Marriage of his Siſter *Memmia* to that Emperor; for the Name of the Father of *Alexauder* as well as of the Father of *Sulpitius Antoninus*, was *Marcianus*.

Lib. VI.

In the ſecond Place, if what *Zoſimus* ſays is true, who writes confuſedly enough, and will have him ſlain and defeated, when *Gallienus* return'd to *Rome*, which was the very ſame Year that *Valerian* was taken Priſoner by the *Perſians*, and the Year of *Rome* 1012, we muſt believe that the ſaid *Antoninus* reign'd about Five or Six Years in *Syria*, and ſuch a Space there muſt be from this Time to the Epoch of our M. and I believe they might be about Six Years when *Alexander Severus* died.

I ſhall ſay nothing of the City of *Emiſa**, nor of the God *Elagabalus*, ſeeing Cardinal *Norris* and the learned *Vaillant* have ſufficiently treated of them, but content my ſelf to copy a Paſſage out of *Herodian* concerning that Stone, and let the Reader know the Veneration thoſe People had for it; not either for the Form or the Matter of it, but becauſe they verily believ'd it came down from Heaven, and that the Image of the Sun was naturally impreſſed upon it; theſe are his Words, *Lapis eſt maximus, ab imo rotundus, & ſenſim faſtigiatus propè modum ad coni figuram. Niger lapidi color, quem etiam jactant cœlitus decidiſſe. Eminent in lapide quædam, formæque, non nullæ viſuntur, ac Solis imaginem illam eſſe affirmant, minime humano artificio fabrefactam.* The Moon afterwards to be ſeen on the Front of the Temple, would make us believe it to be the ſame the Emperor *Elagabalus* cauſed to be carved for a Wife to his God, under the Name of *Urania*, like unto that ador'd by the *Carthaginians*, and perhaps placed by him upon the Temple.

* *This City, according to* Pollio *in* Gallienus, *was a little after entirely deſtroy'd by* Baliſta.

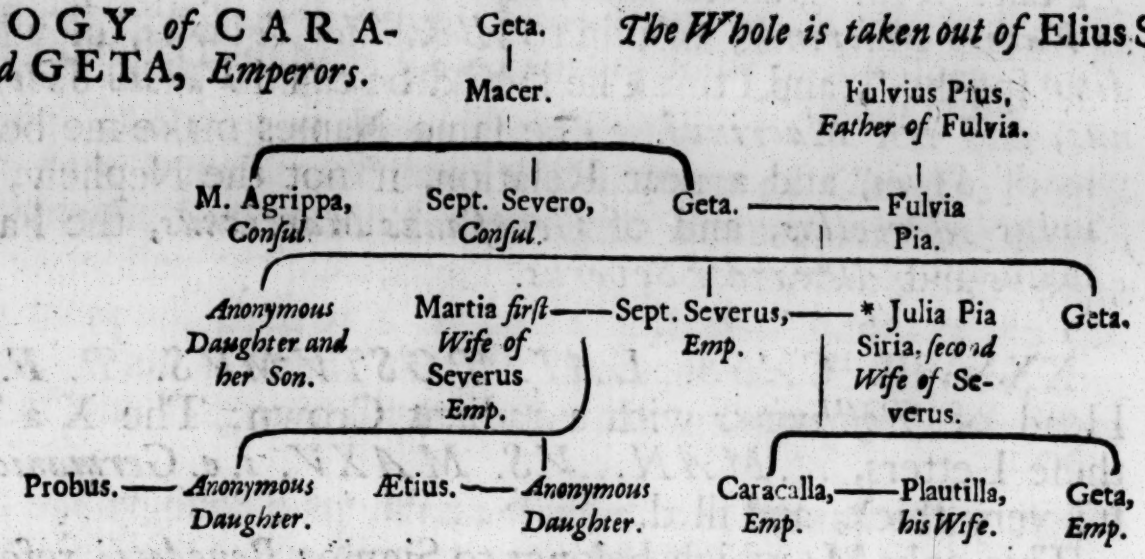
Herodian, l. 5. p. 124. Politian Interp. Edit. Gryphium.

I hope it will not be diſpleaſing to the Reader, to find here the Genealogy of thoſe Emperors, to whom the Family of *Antoninus* was akin: I ſhall begin with that of *Caracalla*, becauſe of the well-known Relation between *Elagabalus* and *Alexander Severus* and himſelf, that what has been already ſaid may be the better underſtood.

GENE-

GENEALOGY *of* CARACALLA *and* GETA, *Emperors*.

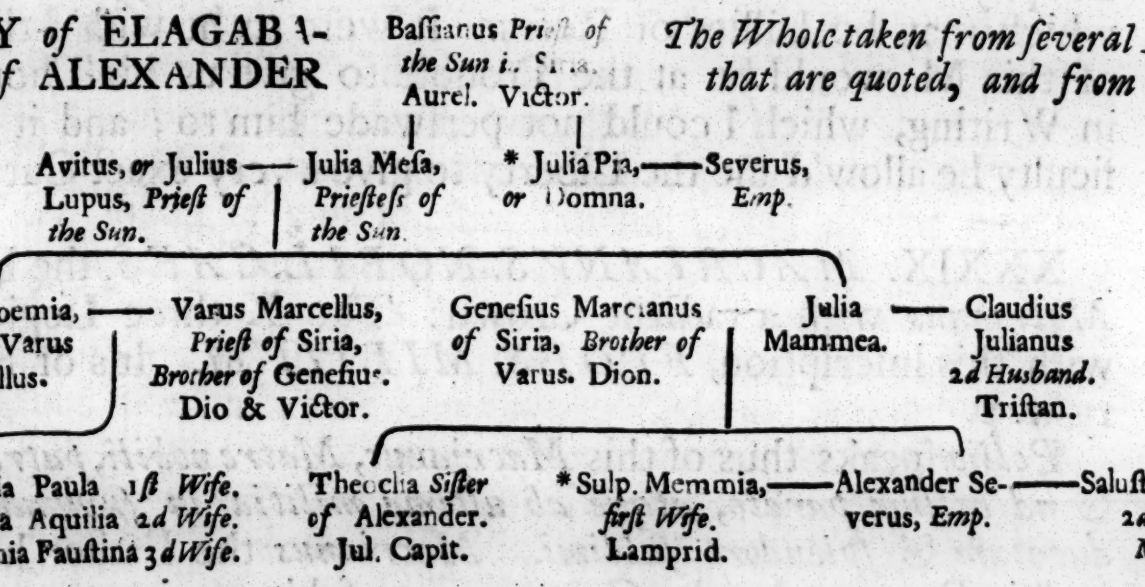
The Whole is taken out of Elius Spartian.



It is to be obſerv'd that *Spartian*, in the Life of *Severus*, has theſe Words, *Avus maternus Macer*; *paternus Fulvius Pius fuere*; they ought to be read thus, *Avus paternus Macer*; *maternus Fulvius Pius fuere*; for 'tis certainly a Miſtake, and ought to be corrected, the Name on the Father Side being always wont to be placed firſt, and then that on the Mother Side: Beſides, it is very manifeſt that *Fulvius Pius* ought to be the Father of *Fulvia Pia*.

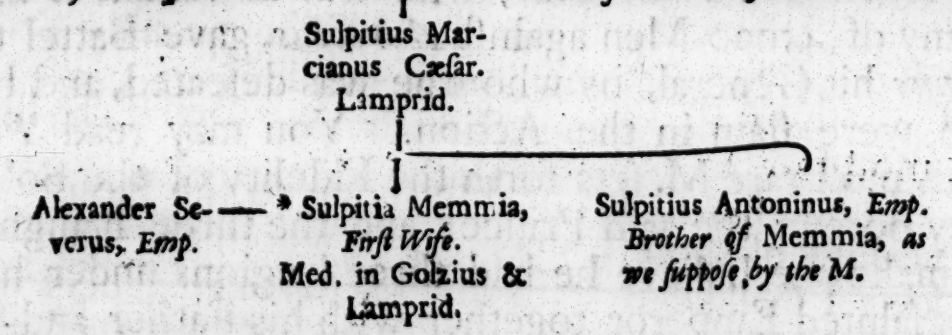
GENEALOGY *of* ELAGABALUS, *and of* ALEXANDER SEVERUS.

The Whole taken from ſeveral Authors that are quoted, and from M's.



GENEALOGY *of* SULPITIUS ANTONINUS, *Emperor*.

Taken from Lampridius *and* Herodian, *as alſo on Conjectures made upon the M.*



I take

I take it for granted that *Sulpitius Marcianus Cæſar* was the ſame as *Varius Macrinus*, Couſin to *Alexander Severus*, of whom *Lampridius* ſpeaks *, and I think he ſhould be call'd *Varius Sulpitius Marcianus*, and not *Macrinus*. The ſame Names make me believe that he was of *Syria*, and a near Relation, if not the Nephew, of *Varus* or *Varius Marcellus*, and of *Geneſianus Marcianus*, the Fathers of *Elagabalus* and *Alexander Severus*.

* *In Alexand. Varium Macrinum affinem ejus. p.* 385. *Edit. Maire.*

B. XXXVIII. *CASS. LAT. POSTVMVS. P. F. AVG.* the Head of *Poſthumus* with a radiant Crown: The X a Trophy with theſe Letters, ...*MAN*...*VS. MAXV. i. e. Germanicus Maxumus.* It's very thick, and ill d.

This only M. which belongs to Signior *Benedetti*, refers to the *German* Victory of which *Pollio* ſpeaks thus; *Siquidem nimius amor erga Poſtumium omnium erat in Gallica gente populorum, quod ſubmotis omnibus Germanicis gentibus; Romanum in priſtinam ſecuritatem revocaſſet imperium.* There is one like it in *Triſtan*, from which all the reſt are taken; but this of ours differs from it in many Reſpects, and deſerves a long Diſſertation. I ſhall content my ſelf to obſerve that the Trophy is different from all others, from which ariſe ſome Flowers, which may be Lillies or Roſes. It were to be wiſh'd that the Owner of this M. would be at the Trouble to give us his Thoughts upon it in Writing, which I could not perſwade him to; and it was with Difficulty he allow'd me the Liberty to give a very exact Cut of it here.

In Poſtum p. 530. *Edit. Maire.*

Tom. 3. *p.* 161.

K. XXXIX. *MACRIANVS. NOBIL. CAES.* the Head of young *Macrianus* with a radiant Crown: The X three Legionary Enſigns with this Inſcription, *FIDES. MILITVM.* It's of Silver, and very w. p.

Pollio ſpeaks thus of this *Macrianus*, *Matre nobili, patre tantum forti, & ad bellum parato, atque ab ultima militia in ſummum perveniente ducatum & ſplendore ſublimi.* *Macrianus* the Father having left the Eaſt in Peace under the Government of his younger Son *Quietus*, came to *Illyricum*, or rather to the Frontiers of *Thrace*, and joining with his eldeſt Son *Macrianus*, who was as valiant as the Father, with an Army of 45000 Men againſt *Aureolus*, gave Battel to *Domitius Domitianus* his General, by whom he was defeated, and both the Father and Son were ſlain in the Action. You may read *Pollio* above nam'd. This moſt rare M. ſets forth the Fidelity of the Soldiery for the Love they bore to the ſaid Prince; and the three Enſigns to be ſeen on the X make me believe he had three Legions under his Command. He was ſaluted Emperor together with his Father and his Brother in the Year of *Rome* 1014, during the Conſulſhip of *Gallienus* and *Voluſianus*. He reigned a few Months.

P. 550. *Edit. Maire.*

See *Zonaras* on *Gallienus.*

Trb. Pollio on *Gallienus.*

XL.

XL. *IMP. C. CLAVDIVS. AVG.* The X the Emperor on Horſeback, with theſe Letters, *ADVENTVS. AVG.* This M. is in my Poſſeſſion, and very w. p. *H.*

I take it to have been ſtruck upon the Account of *Claudius*'s Arrival at *Rome*, after he had obtain'd that ſignal Victory over the *Goths*, whoſe Army, according to *Pollio*, conſiſted of 320000 Men beſides 2000 Ships, which were all deſtroy'd by him; and tho' Authors do not make Mention of his Return, this M. induces me to believe, that when he dy'd of the Plague at *Sirmium* he was going upon ſome other Expedition.

This M. is not regiſter'd by *Mezzabarba*, nor by any other that I know of; but *Vaillant* takes Notice of a Medallion of this Emperor with the ſame Symbol, which he ſays was found in his Time in the *Muſeum* of *Julius Florenti* a noble *Roman*.

XLI. ....*CLAVDIVS. AVG.* the Head of *Claudius* radiated: The X a Woman ſtanding with a *Cornucopia*, holding her Right Hand over a Girl that ſtands before her, with theſe Letters, *FECVND...G.* *D. D.*

The Letters on this one only M. extant of the kind, tho' it is w. p. yet are not entire on either Side; yet I make no manner of Doubt, as to the Inſcription about the Head, but that it is to be read *IMP. C. CLAVDIVS. AVG.* and that the X has the Words *FECVNDITAS. AVG.* Moſt of our ancient Authors, and all the modern ones after them, make *Conſtantine* the Great to be a Deſcendant of the Kindred of *Claudius*, in this Manner: *Claudius*, *Quintillus* and *Criſpus* were Brothers, of whom *Criſpus* had a Daughter marry'd to *Flavius Eutropius*, the Father of *Conſtantius Chlorus*, whoſe Son *Conſtantine* was. But as we may certainly infer from this M. that *Claudius* had a Daughter, I have with the utmoſt Diligence ſearch'd Authors about it, and I find by *Trebellius Pollio*, and *Eutropius* * that he was marry'd; and *Zonaras* ſays more poſitively in his Life, that by a Daughter of *Claudius*, *Conſtantius Chlorus* became his Grandſon. But *Pomponius Lætus* expreſſes himſelf with more Perſpicuity than all the reſt, in this Manner; *Ille* (ſpeaking of *Chlorus*) *natus eſt Patre Eutropio, Romanæ gentis nobiliſſimo, qui genus ab Enea deducebat, & matre Claudia, Claudii Auguſti filia.* We may therefore conceive that this M. was ſtruck by the Senate in honour of *Claudius*'s Offſpring; and after ſuch a Proof as this, we ought no longer to ſay that *Conſtantine* the Great was deſcended from *Criſpus* the Brother of *Claudius*, but from *Claudia* the Daughter of *Claudius*.

* *Conſtantius per filiam nepos Claudii traditur.* Eutr. l. 9.

H. XLII, XLIII. *IMP. C. M. AVR. CL. QVINTILLVS. AVG.* The Head of *Quintillus* ſurrounded with Rays; the X a Victory, with a Palm-Branch and Laurel, and theſe Letters, *VICTORIA. AVG.* It is w. p.

The Head and Inſcription as the other; the X *Mars gradivus*, with Spoils and a Spear, and theſe Words, *MARS. VLTOR.* It is w. p. with a green Verniſh.

Theſe two M's are mine.

It's difficult to believe what all Authors, except one, have affirm'd of *Quintillus*, that he reign'd only 17 Days, or at moſt but twenty: There are forty different X's to be found on his M's, and amongſt others, *the Fidelity of the Soldiery, the Concord of the Army, Liberality, Peace*, &c. How could he deſerve ſuch Symbols, ſince he could not occaſion one of them in ſo ſhort a time? And what amazes me moſt is, to find him deified, which certainly gives us to underſtand that that is not true, which ſome have wrote that he cut open his Veins that he might not fall into the Hands of *Aurelian* his bitter Enemy; for if it had been ſo, the Senate would not have done it, for fear of diſpleaſing the new Emperor: In like manner I cannot believe he was ſlain by the Soldiery, becauſe the Glorious Memory of his Brother *Claudius* was too freſh among them: What then can we think of the Life of this Prince? Can the declaring of War, gaining a Victory, making Peace, proving the Fidelity of the Soldiery, making a Donative to the People, *&c.* I ſay, Can all theſe Things be done in Seventeen or Twenty Days? It may be objected, that *Quintillus* finding himſelf amidſt ſo many Diſaſters, and being in haſte, to let the People know he was Emperor, and to pay the Soldiers, made uſe of the X's of *Claudius*; this put me upon examining above forty M's of *Quintillus*, together with ſeveral of *Claudius*, and I have not been able to find above two X's, *viz. CONCORDIA. EXERCIT. & FIDES. MILITVM.* which might perhaps have been ſtruck with the ſame Die: But to remove another Difficulty, which might be ſtarted, I have at the ſame time compared the Heads of the ſaid M's of *Quintillus*, with one another, and find there were above thirteen or fourteen different Dies for them: And it ſeems to me from the little Knowledge I have of the different Manners of the Engravers and Painters of our Time, that they were the Work but of two or three Artiſts at moſt: Could one Man then engrave Five or Six Dies and more in twenty Days? This is not to be believed: We ought therefore to give Credit to what *Zoſimus* ſays of him, That *Quintillus* the Brother of *Claudius*, was proclaim'd in his ſtead; but having ſurvived him but a few Months, without having done any thing conſiderable, *Aurelian* aſcended the Throne; and he gives us to know a little farther, that he

was

was not ignorant of the Opinion of other Writers, tho' he ſtuck to his own: This therefore is the Author we ought to regard, and to reject the reſt; for that which is impoſſible to be done in a few Days, may be accompliſh'd in a few Months: The Conſecration of *Quintillus* is an Argument that he died a natural and not a violent Death; for it is not probable the Senate would deify him, as has been ſaid before, if he had been *Aurelian*'s Enemy: And beſides all this, all Authors ſay he was of a ſweet, pacifick and humble Temper, and far from all Ambition: How then could a Man of this Diſpoſition lay violent Hands upon himſelf?

It's to be obſerved that *Triſtan*, ſpeaking of the Conſecration of *Quintillus*, thinks it is probable, that the News of the Death of *Claudius* and that of *Quintillus*, which hapned at *Aquileia*, came to the Senate at the ſame time; which could not be, becauſe the Senate would not have elected *Quintillus* before they were ſure of the Death of *Claudius*. This Author contradicts himſelf.

XLIV. *IMP. C. CARAVSIVS. P. F. AVG.* The Head of *Carauſius* crown'd with Rays: The X the Symbol of Hope, with the Letters *SPES. PVBLICA. S. C.* This M. is mine, and is very w. p. *H.*

XLV. *IMP. CARAVSIVS. P. F. AVG.* The Head as the other: The X a young Man ſtanding, who holds a Legionary Enſign in the Right, and a Spear in the Left Hand, with this Inſcription, *PRINCIPI. IVVENTVT.* It is very w. p. with a reddiſh Verniſh. *L. W.*

Theſe two moſt rare Symbols are very extravagant in *Carauſius*, yet not ſo much upon the Account of the firſt, *Spes Publica*; for we find other Princes upon the ſame foot with himſelf, that came not to the Empire by Succeſſion, ſuch as *Valerian Tetricus* the Father, *Claudius Gothicus*, *&c.* have uſed it; as of the ſecond, *Principi Juventutis*, which is very ſtrange and improper in an old Man, as *Carauſius* appears to be by his M's, which Title was never given but to the Emperors Sons when they were made *Cæſars*; and is found on no other but him, except on *Probus*'s, whoſe M. is regiſtred by *Mezzabarba*; and I could perhaps give more ſolid Reaſons for this of *Carauſius*, if he had given us the Cauſe why it was ſtruck for *Probus*; but this is not a proper Place: To return therefore to the ſaid X, concerning which I offer the following Conjectures; either that *Carauſius* would have it thought that he had paſs'd thro' all the Degrees which lead to the Empire, as if he came to it by Succeſſion; or elſe that by this X he meant the Perſon of *Alectus*, whom, according to *Aurelius Victor*, he

had appointed to be his Second in every thing: If this does not ſeem probable, we muſt then ſuppoſe *Carauſius* had a Son or Nephew unknown to Hiſtorians, who was declared by his Father or Unkle, Prince of the Youth, in order to his ſucceeding in the Empire; which I am more apt to give into than any other Conjecture; becauſe the Figure on the ſaid X ſuits neither *Carauſius* nor *Alectus*.

D. D. XLVI. *IMP. CARAVSIVS. P. F. AVG.* The Head of *Carauſius* crown'd with Laurel: The X a She-Wolf, with *Romulus* and *Remus*, and this Inſcription, *RENOVAT. ROMA.* This moſt rare M. is of Silver, w. p. and there is alſo a little Braſs in it.

See *Harduin p. 874. fol. Edit.*

I fancy that *Carauſius*, by this Type of *Renovatio Romanorum*, would inſinuate, that he had by his Conduct in *Britain* revived the ancient Glory of *Rome*, which begun to decline by the Diviſion of the Empire; and I believe this ſame M was ſtruck after he had been attack'd by *Maximinian* with all his Naval Power, to whom *Carauſius* gave ſuch a Reception, that he forced him to a Peace.

Eumen. Paneg. ad Conſtant.

D. D.
L. W.
R. A.

XLVII. The Head as the laſt; the X a Ram, with theſe Letters, *LEG. VIII...IN.* and at the Bottom *ML.* This is a R. R. M. but the following with the OX belonging to *D. D.* is infinitely more ſo, and there is nothing more to be read upon it, but that which is exactly to be ſeen in the Cut.

D. D's M. *is like theſe except that the Ram looks the other way.*

Eumenius in his Panegyric upon *Conſtantius*, ſays, There was a *Roman* Legion in *Britain*, in the Time of *Carauſius*, which he, being very rich with Plunder, corrupted and brought over to his Intereſt, as theſe Words ſhew; *Ædificatiſque præterea plurimis in noſtrum modum navibus, occupata Legione Romana, intercluſis aliquot peregrinorum militum cuneis &c.* By theſe three M's, from which I have made the ſaid Cut, we are inform'd that the ſame Legion was the Eighth; but as the reſt of the Inſcription cannot well be diſcern'd, I ſhall forbear to ſay any thing further upon it, till another Opportunity, if it ſhall be my Fortune to meet with another that has been better preſerved.

D. D. XLVIII. The Head as before; the X an Ox, with theſe Letters, *LEG. V..... AVG.* We have ſpoken of this M. before.

D. D. XLIX. *IMP. CARAVSIVS. P. F. AVG.* The Head of *Carauſius* crown'd with Laurel; the X two Figures ſtanding, one of 'em which is a Woman, has in her Left Hand the Standard or Colours of a Legion, and reaches out her Right to a Soldier ſtanding, with a Spear before her; the Inſcription round is, *EXPECTATE. VENI.* with theſe Letters at the Bottom, *RSR.* This Silver M. is w. p. and R R. but m. w. as the laſt.

I take

I take the Soldier to be *Carauſius* himſelf, who puts out his Right Hand to the Genius of the ſaid Legion by whom he was attended.

Having not been able hitherto to meet with any conſiderable M's. of *Alectus*, which are much rarer than thoſe of *Carauſius*, eſpecially in Silver; I ſhall reſerve an Account of them for the ſucceeding Volumes; in the mean time I am to obſerve that the only two Gold M's of theſe Tyrants, are one of *Carauſius*, in the Hands of the Earl of *Pembroke*, and another of *Alectus* of the ſame Mettal, among the moſt curious Gold Collection of the Earl of *Briſtol*, of which more ſhall be ſaid hereafter: And being now to cloſe up this Volume, which I preſent to the Publick as a Specimen of what is to follow, I humbly beg the learned Reader's Pardon, if I have digreſſed from the Matter, and made my Notes a little too long: However, I have this to keep me in Countenance, that *Strabo* ſays in my Behalf: *Ad hæc exhortatione, & venia opus eſt, ut qui nos legerint, non magis nobis cauſam prolixitatis tribuant, quam iis qui res antiquas, & claras noſſe cupiunt.* *Beginning of the XIIIth Book.*

The End of the Firſt Volume.

CMC
MVSEVM
BRITANNICVM

ERRATA *relating to the Earl of* Winchilsea's Athenian *Medals.*

Page 77, l. 14, *after* Middle *add* is the oldest; *for* or *read* and that l. 20, *for* done *r.* design'd.
78, l. 16 *for* initial ones *r.* Initials
79, l. 3, *for* an Opportunity *r.* Opportunities l. 20, *for* done *r.* coin'd l. 27, *for* X *r.* other
80, l. 7, *for* wou'd be esteem'd to be *r.* were *last* l. *for* many *r.* some
81, l. 15, *for* a thousand *r.* two thousand l. 29, *dele* whole
82, l. 7, *r.* held down a Bull by the Horns
83, l. 12, *for* in another Place *r.* on the other End of the Temple l. 31, *for* the Action is *r.* it is
86. l. 8 & 9, *for* the latter's than the former's *r.* his than *Jupiter's* l. 28, *dele* sculp'd
87, l. 1, *dele* thing
88, l. 18, *for* they also attributed to him *r.* one of my Medals has
90, l. 9, *dele* unto
91, l. 6, *for* w. d. *r.* of good Workmanship, *or* of a good Design; *and so correct those Letters every where.*
93, l. 10, *for* painted *r.* design'd l. 26, *for* I verily believe *r.* perhaps
94, l. 4, *after* only *r.* in; *dele* ones l. 13 & 23, *dele* to be l. 37, *dele* the initial Letters
95, l. 13, *for* a Bull's Skull *r.* the Squellet of a Bull's Head l. 16, *for* a Heifar's Skull *r.* the Squellet of a Heifar's Head l. 28, *for* save *r.* except
96, l. 23, *dele* that l. 33, *for* she had for *r.* of
99, l. 5, *for* by these last nam'd *r.* them l. 34, *for* dissolute *r.* Libertine
Page 100, l. 2, *after* extinguish'd *r.* in a whole Year l. 16, *for* chuse to say *r.* suppose l. 34, *for* mighty *r.* very
102, l. 12, *for* may be *r.* seem to be
106, l. 24, *for* ΜΕΛΙΤΟΠΩΝ *r.* ΜΕΛΙΤΟΠΩΛ
111, l. 11, *for* Remainder *r.* Wreck; *for* retir'd *r.* was driven
112, l. 14, *for* above *r.* upon l. 19, *for* Acrotolium *r.* Acrostolium l. 32, *before* Spear *r.* pointless
113. l. 10, *for* an Ear *r.* Ears l. 14, *for* Silence *r.* Method
115, l. 4, *for* two *r.* the l. 5, *for* the left *r.* her left
116, l. 3, *for* Eleusian *r.* Eleusinian, *and so every where* l. 4, *for* were oblig'd to wear *r.* wore
118, l. 12, *dele all this Line after these Words* then MS. *dele all the next Line*
119, l. 12, *for* it is *r.* if it is
120, l. 15, *for* among *r.* in
121, l. 19, *after the Word* this *r.* Island
122, l. 7, *for* thought it not improper to *r.* would

ERRATA.

Page 125, l. 5, *instead of* will be more to the Purpose for the present *r.* will be then more to the Purpose
129, l. 1, *for* be *r.* me
130, l. 28, *for* as perform'd by a *Greek* upon it *r.* render'd thus from the *Greek*

The Author will use his utmost Endeavour to publish a Volume of this Work every Year till the Whole is compleated; and whereas some Terms are used in the *English* Part which are not nicely conformable to Art, and some other Slips may have happen'd, Care shall be taken to remedy them all for the Future.